PAVLS COMPLAINT AGAINST HIS NATVRALL CORRVPTION.

WITH

THE MEANES HOW TO BEE DELIVERED FROM the power of the ſame.

Set forth in two Sermons vpon the 24 verſe of the 7. Chapter of his Epiſtle to the Romanes.

Oh wretched man that I am, who ſhall deliuer me from this bodie of death?

By me WILLIAM TEBLINCK, Preacher of the Word of GOD at MIDDLEBVRGH.

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TO
THE WORSHIPFVLL
HIS VVORTHIE FRIEND,
Mr THOMAS NICHOLAS Eſquire; As alſo,
To the vertuous Gentlewoman, Mrs IANE
NICHOLAS his wife; Grace, and
peace in this life, with perfection
of glory, and happineſſe
in that to come.

WORSHIPFVLL,

The conſideration of the dutie which euery Chriſtan is in Conſcience bound to performe, namely, To aduance the glory of God by whom he was created, and vpon whom he wholy dependeth;

and alſo to further the good of his Brother the Image of God, and fellow member with him of the ſame miſticall bodie of Chriſt, compelled me to take in hand the Tranſlation of theſe two Sermons following, as being the good which I (hauing opportunitie of time and place to accompliſh) might in no wiſe omit. They were firſt preached and publiſhed in the Netherlandiſh Dutch, for the benefit of the people of God in thoſe parts, which being alſo my deſire in this place, I according to my ſlender ability haue tranſlated and publiſhed them here; and as a token of the reſpect I beare vnto your worth, and of the thanks I owe vnto you for the many fauourable fruites of your loue, am bold to tender them vnto your acceptance, and commit them vnto your Patronage.

They may fitly be tearmed the Anatomizing of the *body of ſinne*, a *touch-ſtone for a Chriſtian*, or, a *Receipt for a ſicke ſoule*, for they (ioyntly) containe matter ſuting vnto theſe three titles, and vſe-full for all ſortes of men, as well thoſe that *haue a name to be a-*

liue

liue, but are dead, hauing a ſhew of Religion, but want ſubſtance; as thoſe that are Chriſtians indeed, and in truth, *Whoſe prayſe is not of men but of God*.

But being loath to be too troubleſome vnto you with abundance of words, I referre you vnto the booke it ſelfe, which (being iealous of mine owne errors and inſufficiencie, I ſubmit vnto your iudicious cenſure) euer conſecrating my ſelfe vnto you for your ſeruice in all that I am or ſhalbe able to performe, and my prayers vnto God for your ſafetie and protection in bodie and ſoule: and thus I humbly take my leaue,

euer remaining your Worſhips

to be commanded in whatſoeuer,

C. HARMAR.

¶ The Author his Epiſtle to the Reader.

ALthough in all the holy Scripture (the word of truth) it be found to be moſt true, that in the world there is nothing more hatefull and fearefull then ſinne, yet daily experience teacheth, that there are very few which are grieued, and troubled therewith: there are to bee found in this curſed world, multitudes of them that mourne for their temporall loſſes, and croſſes the fruit of ſinne; one, complaineth pittifully of his pouertie, of the loſſe, and damage he hath ſuſteined; another of his ſickneſſe, of the griefe, and paine that he hath ſuffered; a third of the ſhame, contempt, diſgrace, or iniurie which this, or that man hath offered vnto him; but few conſider that ſinne is the mother of all this miſchiefe: yea, when they are free from the foreſaid inconueniences, though they lie plunged, and ſmoothered in ſinne, they are neuer touched therewith, but paſſe away their time careleſly, and ſecurely; Let them care, that care will: onely ſome few, whoſe eyes God hath opened for to ſee the myſteries of his kingdome, doe make their ſinnes their greateſt trouble, and griefe; and not without good cauſe; for it is moſt certaine, and true that he

ſhall neuer ſee God with ioy, hereafter in heauen; which commeth not to ſee his ſinnes with a holy, and godly ſorrow here vpon earth: In this ſenſe, thoſe that mourne *are called* bleſſed *of our Sauiour himſelfe. Therefore for to moue men vnto this godly ſorrow for their ſins, and to ſtirre them vp vnto an holy zeale againſt all ſinnes, I haue publiſhed theſe Sermons following, wherein I haue ſhewed how we may be deliuered both from the condemning, and commanding power of ſinne vnto our eternall comfort: whereby if any man reape benefit, I ſhall highly reioyce in my labour herein beſtowed. Farewell in the Lord.*

Middleburgh the
21. of Iuly.
1620.

Thine in the Lord,

WILLIAM TEELINCK.

PAVL HIS COMPLAINT AGAINST HIS NATVRALL CORRVPTION, *WITH* THE MEANES HOW TO be deliuered from the power of the ſame.

Set forth in two Sermons vpon the 24. *verſe of the* 7. *Chapter of his* Epiſtle to the Romaynes;

O miſerable man that I am, who ſhall deliuer mee from this body of death?

THe Apoſtle *Paul* hauing declared at large, in the foregoing *verſes*, the cumberſome contention he had with his fleſh, and naturall Corruption, the which was alwayes in his way, and exceedingly hindered him in the ſeruice of his God; and

The connection of the Text with the former verſes.

now finding himselfe dangerously beset with this enemy, he cryeth out for helpe, as it were, with a loud voyce, saying, *O miserable man that I am, who shall deliuer me from this body of death?*

The summe of the Text.

The summe. A mournefull Lamentation, or Complaint against that naturall corruption wherwith the Apostle found himselfe oppressed.

The parts of the Text.

The parts are these, 1. Against what hee complaineth; against the body of death. 2. Who complaineth; The Apostle himselfe; I miserable man. 3. How he complaineth; Two manner of wayes, First he declareth himselfe therefore to be miserable, in that he hath this body of death about him; secondly, he wisheth to bee deliuered from it.

1. Of what he Complaineth.

He complaineth of the body of death, by which we must vnderstand, (as it appeareth in the former Verses) our naturall corruption, which makes vs in our selues vnapt to any good, and prone, and readie to all euill; euen that originall sinne wherin we were conceiued, and borne; concerning which the Apostle formerly testifieth, that it *worketh death*, Ver. 13. And in another place is termed by him, *the body of sinne*, Rom. 6. 6. in which respect also he declareth himselfe to be *carnall, sold vnder sinne.* ver. 14. and witnesseth, that it is in him a Law in his members, whereby he is greatly hindered in the performance of obedience vnto the Law of God. ver. 22. 23. But we shall better iudge of the meaning of this manner of speech, if so be we obserue the reasons why originall sinne,

or

or naturall corruption is called a *body*, yea, a *body of death*.

Why our naturall corruption is named a bodie.

Our naturall corruption is named a *body* for theſe reaſons following:

1 *Reaſon.*

1. As a body hath many members, ſo alſo hath this naturall corruption; it is a coniunction, or knitting together of many euill members; or rather, it ſpreadeth it ſelfe through all the powers, and parts of the whole man: therefore it is not onely called a *body*, but alſo a Man, even the olde Man. *Epheſ.* 4.22. Implying, that there is nothing in man which is not defiled, and polluted with this naturall corruption: the vnderſtanding is hereby darkened: the will, peruerted: the affections diſordered: the members of the body, fit, and readie inſtruments, and weapons of vnrighteouſneſſe, &c. yea, the vnregenerate man, which is nothing but fleſh, hauing not the ſpirit, *Iud. ver.* 19. is in regard of this naturall corruption, named darkneſſe it ſelfe. *Eph.* 5.8. And in the regenerate man himſelfe (which hath now receiued the ſpirit 1. *Ioh.* 3. 24. and in that reſpect is called *Light* it ſelfe. *Epheſ.* 5.8.) yet this corruption ſpreadeth it ſelfe in ſuch ſort, thorough all the parts, and powers of his ſoule, and body, that it is as a Law in his members, *Rom.* 7. 23. there is no more difference herein betweene the regenerate, and the vnregenerate, then betweene the darke night, wherein there is no light at all, and the breake of the day, wherein the light beginneth to appeare, but is not wholly broken forth, the light & darkeneſſe being mixt together, thorough the whole

Becauſe it ſpreadeth it ſelfe thorough all the powers and parts of the whole man.

ayre. For the vnregenerate are totally poſſeſſed with this corruption in all the parts, and powers of their ſoule and body, ſo that in them there is not any ſpirituall light; and therefore they are called children of the Night, and of Darkeneſſe. 1. *Theſ.* 5. 5. But on the contrary ſide, the regenerate are onely ſo ouercome with this naturall corruption, in all the parts and powers of their ſoule, and body, as the ayre is with darkeneſſe when the day beginnes to breake; at which time the light, and darkeneſſe doe, as it were, ſtruggle together thorough the whole ayre: in which regard the break of the day is called light; and men are wont to ſay, beholde, it is day, although that there bee much darkneſſe in the ayre: and in this ſence are the regenerate in the Scripture named light. Eph. 5. 8. And children of the light, and of the day. 1. Theſ. 5. 5. although that there be much ſpirituall darkeneſſe in them, and that they are not wholly free from the ſinfull fleſh, but are in euery part polluted therewith: and for this cauſe in the regenerate themſelues is this naturall corruption called a *body of ſinne*, Rom. 6. 6. For it is crept thorough euery part, and power of their ſoule and body.

So then this naturall corruption is a body, but it is a body altogether vgly, and monſtrous, the parts whereof are wholly inuerted, or rather peruerted, as if the eyes ſtood in the place where the eares ſhould; and the mouth were ſet in the forehead; and all the reſt of the members were moſt deformedly miſ-placed. To be ſhort, it is a ſimple body

body of confuſion, and darkneſſe: it is the image of the Diuell; the draught, and proportion of Sathan: it is in euery degree contrary to the image of God wherein at firſt he made Man.

It is therefore idle, and fooliſh that the *Papiſts* pretend, who ſay, that this naturall corruption, or concupiſcence which luſteth againſt the ſpirit, is not ſinne. For there is nothing more abominable in the eyes of God then this body: for there is nothing in the world more diſſonant, and contrarie to the will of God, and the image that he himſelfe hath made; he ſeeth that the image of the Diuell is therein. It is truely a monſter, miſhapen in euery member with ſinne: yea, when it worketh not, but lyeth ſtill without ſtirring, or mouing, it is altogether hatefull before God, euen as a wolfe, or a Beare is to vs when he lieth ſtill, and ſleepeth; and as we know the Diuell is abominable before God, although hee lyeth bound in chaynes of darkeneſſe, and ſealed vp in the bottomleſſe pitt. *Iud. 6. Reu. 20.*

Secondly, this naturall corruption is called a *body*, and likewiſe the *fleſh*, Gal. 5. 17. becauſe it lyeth, and hangeth vpon vs, euen as our owne bodie, or fleſh: therefore it is called the *ſinne* that hangeth ſo faſt on, *Heb.* 12. 1. For whither we goe or ſtand, we carry it with vs as we doe our owne body, and fleſh. Yea, when wee were conceiued, formed, & had our being in our mothers wombe, it receiued alſo forme, and being with vs, and in vs, and ſticketh in vs as it were in our marrow, and bones; and hangeth as faſt vpon vs, as the blacke

Reaſon 2. Becauſe it hangeth vpon vs as our owne fleſh.

skinne vpon the *Moore*, and the ſpotts vpon the *Leopard*, which doe ſpring of their owne nature. *Ier.* 13. 23. Hence it is that the reſtraining, and bridling of our ſinfull Concupiſcence is termed in holy Scripture, *hands cut off, and eyes put out*; it being as grieuous for vs to doe it, as to diſmember our ſelues: yea, we are as vnable of our ſelues, to put away this naturall corruption, as the *Leopard* his ſpotts; and as we our ſelues are, to plucke of our skinne, and lay aſide our fleſh: nothing but the hand of God is able to doe it.

Mat. 5. 29. 30.

Now it followeth, that wee enquire why it is named a *body of death:* and for that there are theſe reaſons.

Why our naturall corruption is named a body of death.

Firſt, it is ſo called, becauſe it worketh the death both of the ſoule, and body of man.

Reaſon 1. Becauſe it worketh the death both of ſoule and bodie.

This naturall corruption no ſooner entereth vpon the ſoule, but it killeth it ſpiritually, leauing it no more power to doe the will of God, then a bodie without a ſoule hath, to performe the office of a man; yea, it maketh it ſtinke like a dead karkaſe in the noſtrills of God, *Pſal.* 53. 2. There is no carrion that hath lien long ſtinking in a corner, cralles ſo full of filthy Maggotts and wormes, as the ſoule of that man, in whom this corruption hath had vndiſturbed poſſeſſion but a little while.

Hence it is that the Scripture ſayth of vnregenerate men, that *their throte is an open Sepulcher*, Rom. 3. 13. Out of which corrupt, and rotten conuerſation proceedes. *Epheſ.* 4. 29. And from whence is it (thinke you) that this noyſome ſtench

ſtench of ſins, breakes forth thorough the whole world? but from the ſoules of men, which lie dead, and ſtinking, by meanes of this naturall corruption.

And looke, what it hath done to the ſoule, the like alſo hath it done to the bodie; it eates and conſumes that as a moath doth a Garment, *Pſal.* 39. 12. It is like a wolfe, or a beare, which hauing taken a man by the throte, ſtill ſuckes his bloud, and neuer leaues, till all be vp. From whence comes it (thinke you) that man being ſuch an admirable peece of worke, decayes, conſumes, and withers away in ſuch ſhort ſpace as wee ſee? It ariſeth originally, and principally from this naturall corruption, which is in our bodies, as a moath in a garment, eating them, and conſuming them by a little, and a little: whereby it plainely appeares, that this ſinne is *the ſting of death*, both of ſoule, and bodie, 1. *Cor.* 15. 56.

The lamentable experience hereof, had our firſt Parents, *Adam*, and *Eue*, who, as ſoone as by their diſobedience they had pluckt vpon themſelues this corruption, (for it is the very ſame wherwith they were polluted, from whom it is deſcended vnto vs) they felt in themſelues the ſting of death; For euen then their ſoules vtterly loſt their ſpirituall life; and their bodies, as it were, receiuing their deaths wound, beganne preſently to decay, being in the firſt place depriued of that excellent beautie, and luſter wherewith they were cloathed. For at firſt, they were more glorious and beautifull in their bodies, then the Lillyes in Paradiſe;

but when this filthie pollution had once ouerrunne them; then beganne they to be ashamed of their owne bodies, and to couer them: yea, this sinne so wrought vpon them, that by reason thereof, they could not remaine in Paradise, but went and hid themselues amongst the trees of the Garden. *Gen.* 3. Such deadly, and destroying poyson both to soule and bodie there is in this corruption.

Reason 2. Because it ingendreth and bringeth forth a broode of deadly sins.

This naturall corruption, is also called a *bodie of death*, because it engendreth, and bringeth forth a broode of deadly sinnes, *Iam.* 1. 14. 15. Which are nothing else but dead workes. *Heb.* 6. 1. *Dauid* hauing committed those two great, and haynous sinnes of Adultery, and Murther; and being greatly humbled, and broken in hart for the same, went (as one would say) to seeke out the fountaine by the streame, and to enquire, how it might come to passe that he should so exceeding foolishly forget himselfe; and he findes his naturall corruption to be the originall cause from whence those most hatefull, and deadly crimes did proceede, *Psalme* 51. 5. Wherefore in this regard, with good cause is it termed, a *bodie of death.*

Reason 3. Because it is destined to euerlasting death.

It is likewise called a *body of death*, because it is destined to euerlasting death, as the man in whom it raigneth, *Rom.* 6. 23. Euen as *Dauid* was called a Childe of death, not onely, because he had killed another, but because he himselfe had deserued to die: So, this corruption is likewise called a *bodie of death*, because it is condemned to die, and to death it must goe, *Colos.* 3. 5, *Gal.* 5. 24. Yea, it is

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a matter of ſuch conſequence, that what man ſoeuer doth not in this life begin to kill, and crucifie this monſter, he himſelfe ſhall die eternally. As the Apoſtle ſayth, *Rom:* 8. 13. *If you liue after the fleſh yee ſhall die,* (that is to ſay, eternally, for wee muſt all die once, *Heb:* 9. *ver:* 27.) but *if by the ſpirit yee mortifie the deedes of the bodie,* that is, of this wicked body of ſinne, which is condemned to die, *Rom:* 6. 6. *yee ſhall liue.* Thus then ſtands it with this naturall corruption, this hatefull vgly monſter, that vnleſſe we begin to kill it while we are here, it will not onely bring vpon vs the ſpirituall death of our ſoules, and the temporall death of our bodies, but alſo the eternall death of both, whereby we ſhall periſh for euer. Yea, wee haue all of vs alreadie deſerued, that we together with our naturall corruption, or ſinful fleſh, ſhould be pluckt out of the Land of the liuing, and caſt into euerlaſting darkeneſſe, where is weeping, wayling, and gnaſhing of teeth. But herein appeareth the wonderfull, and vnſpeakeable louing kindneſſe, patience, and long ſuffering of God, inviting vs to repentance, and ſaluation, in that there is ſpace giuen vs here wherin to repent, and crucifie this body of death. Therefore it is the greateſt madneſſe that can be in the world, that a poore, wretched condemned caytiffe, dares be ſo bold, as to put off from day to day his Repentance, and the mortifying of the wicked body of his originall corruption, which he knowes not in how ſhort a time may bring him into euerlaſting perdition.

Rom. 2. 4. 2 Pet. 3. 9.

Doctrine 1. That the originall corruption wherein we were all conceiued and borne, is a moſt deformed and miſſhapen body of death.

Behold, theſe are the reaſons for which the Apoſtle nameth our naturall corruption, *a bodie of death*, from whence ariſeth this obſeruation; that *the originall corruption, wherein wee were all conceiued, and borne, is a moſt deformed, miſſhapen bodie of death; a monſter altogether vgly, and fearefull.* Which is manifeſt, in that it not onely corrupteth, and deſtroyeth ſoule, and bodie; but alſo bringeth them both into euerlaſting condemnation, vnleſſe a courſe be taken in time, as it was plainely proued in the opening of the Text; and may alſo further be gathered, out of this, that the Apoſtle himſelfe cryeth out ſo earneſtly, and complaineth that he is a miſerable man, becauſe hee was troubled, and oppreſſed therewith.

For this cauſe is it, that naturall, vnregenerate men, in whom the corrupt fleſh hath the vpperhand, are ſo commonly in the Scriptures compared to moſt noyſome, and hurtfull Creatures, as Serpents, and Vipers, *Mat:* 23. 33. Lyons, *Pſal:* 10. 9. Beares, *Pro:* 28. 15. Rauening Wolues, *Mat:* 7. 15. Wilde Swine, *Pſal:* 80. 13. wilde Aſſes, *Iob* 11, 12. Foxes, and young Foxes which ſpoyle, and bring to naught euery thing about which they come, *Cant:* 2. 15. Yea, the naturall man is ſayd to haue the Diuell to his Father, *Ioh:* 8. 44. So that a child is not more like to his Father, then an vnregenerate man, ſpiritually, is to the Diuell; and iudge you, what a monſtrous thing this is, that man, which was created after Gods owne image, ſhould now bee likened vnto thoſe Creatures aforeſaid, not onely in ſome reſpects (as God himſelfe

ſelfe is, vnto ſome of them) but euen in the moſt odious, and hatefull things that are in them; and not onely ſo, but in ſinne and wickedneſſe to reſemble the Diuell himſelfe too; therefore the Scripture ſayth of carnall men, which haue nothing in them but nature, that *their throte, is an open Sepulcher: the poyſon of Aſpes, is vnder their lips: their mouth is full of curſing, and bitterneſſe: their feete are ſwift to ſhed bloud: deſtruction and calamity are in their wayes*, as in the way of ſome deuouring Monſter, which deſtroyes, and ſpoyles all things where he paſſeth, or comes. Rom. 3. 13. 14. 15. 16.

For this cauſe is it, that the Saints of GOD, whoſe eyes he hath opened for to ſee the hatefulneſſe of this Monſter, our naturall corruption, (which wee all brought with vs into the world from our Mothers wombe) had rather die, then fulfill the luſts thereof, which are alwayes againſt God, and contrary to his holy Commandements: Such is the nature of *this body of death*, that it will no longer do any worke of God, then it may with profit, or pleaſure; and when eyther of theſe is croſt, then farewell obedience.

If *Nabuchadnezzar* commands contrary to the Law of God, that all men muſt worſhip the Golden Image, or els be caſt into the fiery furnace; naturall corruption, fleſh, and bloud will ſtraight way conclude, that it is beſt to obey the King; but the Saints of God, which know the hatefulneſſe of this Monſter, will rather vndergoe the puniſhment then giue it his deſire. If that adulterous woman *Potiphars* wife, ſhould goe about to draw

Ioseph to commit folly with her, this monſter, our naturall corruption would preſently conſent; but *Ioseph* the ſeruant of God, rather then he will doe ſo, will leaue his garment behinde, and venture his life too, for he knoweth that this *body of death* is a fearefull, vgly monſter, the luſts whereof are enmitie to God.

Yea, the accurſed, vnregenerate wretches themſelues, whoſe ioy, delight, and chiefeſt happines is placed in pleaſing their corrupt, & ſinfull fleſh, and whoſe onely care, and ſtudie, is to ſatisfie the luſtes of this vile, and filthy monſter, ſo that they cannot ſleepe, till ſuch time as they haue giuen it its fill of diſobedience and iniquitie; when they once, thorough ſome ſtirring of their conſcience come to haue their eyes opened, whereby they beginne to perceiue the terribleneſſe of this monſter, they become hatefull, and fearefull vnto their owne ſelues, and oftentimes murther themſelues, hoping thereby to get out of the ſight, and preſence of that grim, & helliſh monſter, which now they begin to ſee in themſelues, whereat they are affrighted: as it came to paſſe with *Iudas*, and many others.

Now, the reaſons for which originall ſinne, or naturall corruption may truly be held to be ſuch an hatefull, and deadly monſter, may (beſides that which ſhall be hereafter ſpoken) be taken out of thoſe reaſons which we haue already giuen in the opening of the Text, wherein wee ſhewed wherefore this naturall corruption is termed a *bodie of death*. And if ſo be, that it bee a monſtrous thing when

when in a bodie, the members are all misshapen, and misplaced, and moreouer, in themselues exceedingly depraued; so must this naturall corruption needs be held to be a monstrous thing, wherin the vnderstanding, which should be gouernour and leader of the will, and fleshly lustes, and affections, not onely lieth subdued vnder them both, but also is in it selfe vtterly obscured, & darkned: and the will, and affections in themselues altogether peruerted, and disordered.

Furthermore, if the death, and pollution of body, and soule; if a deadly broode of all manner of haynous, and deadly sinnes; nay, if eternall death and damnation are most odious, and terrible things, then this naturall corruption must needes be judged to bee a hatefull, and fearefull thing, which occasioneth, and bringeth forth all these things, as was made manifest before in the opening of the Text: Wherefore we conclude, as wee beganne, that the naturall corruption wherein we were all conceiued, and borne, and which we all brought into the world with vs from our mothers wombe, is a most vgly, deformed body of death, a fearefull, and deadly monster.

Vse 1. To teach vs to mourne and lament in the consideration of it.

Now, let vs see what Vse we can make of that which hath beene spoken, and in the first place here is great cause of mourning, and lamentation, euen, because that although this *body of death* our naturall corruption, which in euery place is knowne by the name of brittle, weake, and corrupt flesh, bee such an abominable, and deadly monster, as that it deserues, and ought to bee of

euery one perſecuted, and hunted, euen to death; yet, is ſo generally ſerued, and obeyed in the luſts thereof as at this day it is. Behold, and marke the courſe of the world, and conſider well the actions of the moſt part of men, and you ſhall finde, that they tend chiefely to the fulfilling, and ſatisfying the deſires of this horrible monſter, their corrupt fleſh, to the ſuſteyning and ſupporting of it, and to the giuing it the fill of whatſoeuer it requireth: if it will haue men eat till they ſurfet, and drinke till they be drunke, you ſhall find multitudes of them that will doe it, although they ſhould eat and drinke vp goods, bodies, and ſoule, and all: if it luſteth after wantonneſſe, you ſhall find thoſe that fit, and addreſſe themſelues for that alſo, by lurking here and there in corners, gazing, and ſtaring out at Windowes, and doores, and frequenting diſhoneſt places; or by vſing idle, and immodeſt exerciſes, as laſciuious dauncing, wanton ſporting, amorous ſongs, corrupt and rotten communication, ſtuffed with vaine, and vnfruitfull ieſtes, and prophane paſſages, and that, vpon the Sabboth day, the which although ſome ſeeme to obſerue and keepe, by reſting from the workes of their calling, and ſeruing the world; yet you ſhall haue the ſame men prophane, and violate that bleſſed day, which God hath ſet apart for his own ſeruice, by doing the workes of their corrupt fleſh, and toyling to ſerue it in the luſtes thereof, as in taking their carnall ſports, and ſuch pas-times as their baſe and ſenſuall affections ſhal lead them vnto, when they ſhould be beſt employed in ſpiri-

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tuall exerciſes. Wheras, if they ſaw their ſpirituall eſtate, and were ſenſible of the wants thereof, they would thinke one day too little for them to ſpend in bewayling their ſins & miſeries, in prayer, meditation, reading, and hearing the word of God: or if they did but know, and duely conſider the wonderfull bountifulneſſe, mercy, patience, and long-ſuffering of God, who hath ſo ſately protected them, ſo carefully prouided for them, and ſo mercifully ſpared them, notwithſtanding their ſinnes & vnworthineſſe; they would thinke that time rather too ſhort then too long for them to bleſſe him, and prayſe him enough; and to ſpend in godly and ſanctified diſcourſe, and conference vpon thoſe things which appertaine and tend to Gods glory, and their owne mutuall comfort, and edification in the knowledge of our Lord and Sauiour Ieſus Chriſt.

Furthermore, how many doe wee ſee, whoſe daily practiſe and trade of life is, to fulfill, and ſatisfie the luſtes and deſires of this vile, and vgly monſter, their corrupt fleſh, in lying, deceiuing, vſury, ſeeking vnlawfull and vngodly gaines, ſlandering, and backbiting their neighbours, vndermining for offices, and places of dignitie, by a thouſand vngodly, and ſiniſter meanes, and deuiſes, and infinite wayes els, which would be too long here to be repeated, ſo that it is a thing moſt lamentable, and neuer enough to be bewayled, that Man, that excellent creature, which at firſt was created, to *ſerue the Lord his God in holineſſe, and righteouſneſſe all the daies of his life*, to his euerla-

ſting comfort, ſhould be found to be ſo baſe, as to ſell himſelfe to be a ſlaue, and a drudge to his corrupt and ſinfull fleſh, and to ſerue it in the vile, and contemptible luſtes and appetites thereof, to his euerlaſting woe and deſtruction: yea, I ſay, that it is a thing altogether lamentable, that this *bodie of death*, this pernicious, and deadly monſter, our naturall corruption ſhould be thus diligently obeyed, and ſerued, notwithſtanding the wages thereof be death eternall both of ſoule, and bodie; when in the meane time, the ſeruice of our good, and gracious God, is vtterly neglected, and yet the reward which hee offereth is euerlaſting ioy, and happineſſe.

Vſe 2. To admoniſh vs to take notice of this deadly monſter.

In the ſecond place, this ſerues to warne, and admoniſh all the children of men that they take good notice of this cruell, and deadly monſter which keepes all this quarter in the world, and which they all haue brought with themſelues into the world. When ſome noyſome beaſt is diſcouered to be in a Countrey, the people of the ſame are not a little moued therewith: how doe they beſtirre themſelues, conſult, and lay their heads, and helpes together, to chaſe it, or enſnare it, that they might by ſome meanes bring it to death? how ſhall we then behaue our ſelues, which haue receiued ſuch credible, and certaine information, that ſuch a pernicious, and deadly monſter, as the corrupt fleſh, is riſen vp amongſt men? ſhall we be idle, and ſecure? ſhall wee not beſtirre our ſelues, and looke about vs, and ioyne all our forces together, to kill, and deſtroy this fell, and cruell

cruell monſter? Seeing it hath beene ſo manifeſtly, and vndeniably made to appeare vnto vs, that vnleſſe we kill it, it will kill and deſtroy vs, and that eternally, *Rom.* 8. 13. And to the end that the Apoſtle might the more thoroughly make vs to vnderſtand this, and conſequently the better deterre, and affright vs from the loue and ſeruice of this our corrupt fleſh, which we ſo gladly and readily obey; he calls it in our Text, a *bodie of death*: now there is nothing more terrible, and fearefull to man then death; yet there is nothing more pleaſing vnto him, then to obey his corruption in all its filthy luſtes, notwithſtanding the Apoſtle declareth it (how-ſoeuer it flatteringly laugheth, and ſmileth vpon a man) to be a deadly, and deſtroying monſter, a *body of death*, hauing in it ſelfe the ſting both of temporall, and eternall death, wherwith it giueth the deaths-wound to euery careleſſe, and vnprouident perſon which ſerueth, and obeyeth it: euen as *Ioab* did vnto *Amaſa* when he embraced him, 2. *Sam.* 3. 1 Cor. 15.56.

Wherefore euery one that loueth his ſoule, muſt lay to heart the Apoſtles admonition, *Rom.* 13. 14. *Put ye on the Lord Ieſus Chriſt, and take no care for the fleſh, to obey it in the luſtes thereof*; yea, hee muſt ſet himſelfe againſt his corrupt fleſh, which is no other thing then a moſt dangerous monſter, how ſweet, and louely ſoeuer it ſeemeth to be: he muſt in nothing take care to pleaſe, and obey it, for then it will grow more ſtrong, and hurtfull; but he muſt weine it of its luſt, and denie it of whatſoeuer it deſireth, and ſo crucifie it, and by little

and little, as it were, hunger-sterue it, that he himselfe may liue. What we are to know and doe further as touching this *body of death*, shall be declared in the parts of the Text, which now follow to be handled.

The opening of the second part of the Text.

2. Who it is which here complaineth against this *body of death?*

IT is the Apostle himselfe which complaineth against the *body of death*, which was in him: for in the verse following, he speaketh of himselfe, and sayth αυτὸς ἐγὼ, *I my selfe*, and thus speaketh he euery where, not as being vnregenerate, but as hauing an vnfained, and sincere loue and delight in the law of God, which flesh and bloud did neuer teach him, in which regard also, by the testimony of the Psalmist, he may be knowne to bee blessed, *Psal.* 1.2. From hence followeth this obseruation. *The body of sinne, and of death is in the best*, that is, *the naturall corruption which maketh man of himselfe vnapt, and vnfit to any good, and prone and readie to all euill, is euen in the best and most holy of all*; This appeareth out of that the Apostle himselfe here complaineth that it was in him, who without doubt, was one of the best Christians in the world at that time: and he further declareth vnto vs that the faithfull (among whom he shuts himselfe also) while they are here vpon earth (how farre soeuer they are proceeded in the new birth) doe know but in part, 1. *Cor.* 9. 10. 11. 12. And he sayth of the *Thessalonians*, that there was some-

Doctrine 2. That the naturall corruption which maketh man of himselfe vnapt and vnfit to any good, & prone to all euill, is in the best, and most holiest of Gods children.

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thing wanting in their faith, 1. *Theſ.* 3. 10. When in another place, he witneſſeth of them, that vnto other Chriſtians they were notable examples, and patternes of true faith. 1 *Theſ.* 1. 7. 8. Yea, in this regard *Elias* himſelfe, was ſubiect vnto the ſame paſſions vnto which other of Gods children are. *Iam.* 5. 17. and all the children of God are ſayd to haue in them *fleſhly concupiſcences, which ſtriue againſt their ſoule.* 1. Pet. 2. 11. The beſt as long as they remaine in this life haue alwayes ſomewhat in them which they muſt *crucifie*, which *they muſt mortifie thorough the ſpirit.* Whereby it manifeſtly appeareth, that there is in euery one an euill eye, which muſt be pluckt out; and a bad hand, that muſt be cut off. *Mar.* 9. 43. &c.

Gal. 6. 24. Col. 3. 5. Rom. 8. 13.

Here it may be asked, why God doth ſuffer his beſt Children thus to be oppreſſed, and cumbered with this *body of death*, ſo long as they liue here vpon earth? *Queſt.*

Firſt, God doth it for the greater glory of himſelfe, and of his children, and the greater ſhame, and diſgrace of the Diuell: for truely, it tendeth greatly to the prayſe and glory of God, and to the honour of his children, and to the ſhaming of the Diuell; that he knoweth how, & is able to keepe, and preſerue ſuch weake and feeble veſſels againſt all the power of Hell, and to make them conquerours ouer Sathan, in that very fleſh which is ſo polluted with ſinne, and was once depraued by the Diuell. *Anſw.*

Secondly, the Lord doth it becauſe it is fit that there ſhould bee a difference put betweene the

curſed earth, and bleſſed heauen; to be without ſinne, and free from combat with it, is a prerogatiue and priuiledge belonging onely to the ſeate royall, and court of heauen: it cannot be that we ſhould enioy it here vpon earth; no, we muſt long after the fruition of it in heauen.

Queſt. It may be demanded againe, that ſeeing the very beſt are polluted with this naturall corruption, what difference is there then betweene the children of God, and the children of the world, betweene true beleeuers, and carnall men?

Anſw. There is as great difference betweene them as is betweene the darkeneſſe of the darkeſt night, and the light of the morning at the breake of the day, as we heard before; yea, the difference betweene the carnall, and ſpirituall man, in reſpect of this inherent corruption, is great euery manner of way: for in the vnregenerate man, this monſter of ſinne, ſitteth, as it were, vpon a throne, ruling, and hauing dominion in his heart, where it commandeth, and is obeyed in euery thing. For experience makes it plaine, that there is nothing wherein worldly men doe take more delight and pleaſure, then in ſeruing their corrupt fleſh in all its luſtes, whether it be in couetouſneſſe, voluptuouſneſſe, pride, ambition, or in any thing elſe whereunto their appetites carry them. But on the contrary ſide, in the children of God, (howſoeuer it hath place in them, yet) it ſitteth not as vpon a throne, ruling, and commanding as a King, but lyeth, as it were, ſtretched out vpon a racke, where thorough the working of the ſpirit it is euery day more

more and more diſ joynted, weakned, and mortified. Furthermore, the daily practiſe of the true Children of God is, not to take care for the fleſh, to obey it in the luſtes thereof, as carnall men doe, but to beate it downe, and bring it in bondage to the will of God, as the Apoſtle did. 1. *Cor.* 9. 27.

Here by the way we may conſider the exceeding ſottiſhneſſe of many poore, and wretched perſons which ſerue the fleſh, and liue in ſinne, who when they once heare, that all men, yea, the very beſt are ſinfull, and that the moſt holy and ſanctified haue their wants and defects, and are clogged with the ſinfull fleſh; then beginne they to iuſtifie themſelues, and to ſay, we haue all drunke of one cup; he that is without ſinne let him caſt the firſt ſtone at me; haue I my imperfections? Another hath his; I am not alone, I hope I ſhall get into heauen as well as another; and ſo they ſet themſelues in equall degree with the true Children of God; they themſelues being no other then fleſhly men, and children of the world.

But thou miſerable man which ſpeakeſt after this manner, vnderſtandeſt thou not? or wilt thou not vnderſtand, that there is a great difference betweene hauing the ſinfull fleſh in one, and fighting with it; and hauing it in one, and louing and ſeruing it in the luſtes thereof? Is there no difference betweene chaſt *Ioſeph*, who being ſet vpon by *Potiphars* wife, and tempted to commit folly, ranne away; and betweene the light, and wanton woman, who ſought to draw him vnto it? Is there no difference betweene a modeſt, and chaſt Ma-

tron, who hauing a Ruffian in her house, resisteth him, striueth against him, seeketh by all meanes to driue him out, and cryeth out earnestly, O wretched woman that I am, who shall deliuer me from this wicked villaine? and betweene a lasciuious woman which reioyceth, and is glad that the Ruffian is in her house; which maketh a bed for him, and solaceth her selfe with him: so is there great difference betweene you, which *let sin raigne in your mortall bodies, that you might obey it in the lusts thereof.* Rom. 6. 12. and betweene the seruants of God which wrestle, and fight with it, and *labour to beat it downe, and bring it in subiection.* 1 Cor. 9 27. Yea, there is so great difference (marke it well) that you with your sinfull flesh shall be cast into Hell, where you shall eternally be tormented, if in time you repent not; where on the contrary side, the Children of God shall be freed, and deliuered from their sinfull flesh, and be exalted into Heauen: yea, behold, there is so great difference betweene you two, that the one shall be damned, and the other saued; the one goe to heauen, and the other to hell.

But although this naturall corruption is not alike in all men, yet it is truely in all men, and that in the very best, as daily experience teacheth: for who is there among the most holy and sanctified that liue, which feeleth not in himselfe the pricke of the corrupt flesh? and findeth not something to be in him, which standeth in his way, & keepeth him from doing the good which he would doe, greatly hindering him in the seruice of the most high.

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First, this ſerueth to incite, and ſtirre vp euery one to walke warily and circumſpectly, ſeeing that we carry about vs, and in vs ſuch a bodie of ſinne, and of death; ſuch a deadly and deceitfull monſter as the flattering fleſh, which alwayes lieth in ambuſh to entrap the ſoule, and is conſpired with the Diuell to bring it vnto deſtruction. Shall we not then ſtand vpon our gard? Shall wee not watch and pray, and put on all the Chriſtian Armour of proofe to defend our ſelues withall? how can a poore man eſcape deſtruction, and condemnation, if he looketh not well to himſelfe, ſeeing he is ſo beſet on euery ſide, within and without with ſuch dangerous, and cruell enemies. Admit that a Frontier towne be ſtraightly beſieged with a ſtrong Army without; and hath within it mutinous ſouldiers, which alwayes ſeeke their opportunitie to betray, and deliuer it ouer into the enemies handes; how can ſuch a Towne bee ſafe if good watch be not kept? Muſt it not of neceſſitie be waſted, and ranſacked, vnleſſe the Citizens doe take more then common care, and diligence to ſecure themſelues? We ſee it is bad enough with a Cittie in ſuch a caſe, let it doe the beſt it can: and euen thus ſtandeth it with vs; the Diuell runneth round about vs, ſeeking to deuoure our ſoules, the corrupt fleſh is within vs readie to betray our ſoules into his hands; how then can wee auoid deſtruction, if we be ſecure, and negligent, For this cauſe ſayth the Scripture, *If the righteous ſhall ſcarcely be ſaued, where ſhall the ſinner, and vngodly man appeare.* 1. Pet. 4. 18. If that the Apoſtle

Vſe 1. To teach euery one to walk warily and circumſpectly, ſeeing we carry in and about vs ſuch a bodie of ſinne and of death.

Paul was thus troubled, and grieued with the ſin that cleaued ſo faſt vnto him, which was then vpon his guard, and ſtroue manfully with it; which had then denied himſelfe, and made it his continuall practiſe, and trade to beate downe and kill this bodie of ſinne, 1. *Cor.* 9. 27. What will then become of ſecure and negligent men, that take no more care for their noble and precious ſoule, then as though there were no deceitfull Sathan alwayes ſeeking his aduantages to enter vpon it, nor any corrupt fleſh, and body of death to kill and putrifie it? It ſhall ſurely come vnto them as the Apoſtle ſayth, *when they ſhall ſay peace and ſafetie, then ſhall come vpon them, ſuddaine deſtruction, as the trauayle vpon a woman with childe, and they ſhall not eſcape*, 1. Theſ. 5. 3. vnleſſe in time they preuent it.

And it is moſt certaine, that all this ſecuritie, which is in worldly and carnall men, ariſeth onely from this, that they neither thinke, nor conſider that there is a whole kingdome of darkneſſe, and all the power of hell vp in armes for to deſtroy their ſoule: and a whole bodie of death, and of ſinne within them, which is euermore readie to betray them into the hands of the deſtroyer: this ignorance is the cauſe, and ground of all their ſecuritie; for did they but ſee how mighty and cruell their enemies are; and what deadly, and poyſonous concupiſcences they carry in their boſomes, they would ſurely be affrighted, and tremble, and cry out with the Apoſtle, as if they were in ſome great exigent, *O wretched man that I am, who*

who ſhall deliuer me from this bodie of death?

Wherefore we muſt ſuffer our ſelues to be admoniſhed, euermore to ſtand vpon our guard, to pray, to haue God alwayes before our eyes, and often to heare, read, and meditate on his Word, and to follow his will reuealed therein: thoſe that are ſubiect to any diſeaſe in their bodie, as the ſtone, the gout, or the like, when they beginne to perceiue any ſigne of their old griefe, they preſently make their moane, and complaine of it, and liue more carefully, & reſpectiuely, auoiding whatſoeuer may further and encreaſe their diſeaſe, & vſing all meanes to haue it cured; ſo muſt we alſo doe for our ſoules, vnleſſe by giuing ouer all care of them, we brand our ſelues with the marke of men reprobated, and giuen vp of God.

Vſe 2. A iuſt reproofe of all ſuch as content themſelues with a ciuill life.

In the ſecond place, this ſerueth for the iuſt reproofe of the exceeding great blindneſſe, and ſottiſhneſſe of many worldly, and carnall men, who becauſe they lead an outward ciuill life among their neighbours, paying euery man his owne, and defrauding no man of a penny, as their manner of ſpeech is, are therefore accuſtomed to iuſtifie themſelues before God, and beare themſelues in hand, that they haue no need to feare hell, yea, heauen is their due; notwithſtanding, they are conuinced in conſcience, that they are ſinfull, yet they know no other ſinnes that they haue, then ſome ſmall ſinnes, which they hold to be veniall, and thoſe they thinke are ſo few in number, that they need not to make any doubt of their ſaluation; and in the meane time they

forget that (howſoeuer they carry it outwardly) there is a whole *body of death* in them, which maketh them accurſed before God, and lyable vnto eternall condemnation: this they conſider not, but ſay in their heart, I am no thiefe, no murtherer, no drunkard, no cheater, no whore-monger, I can goe to Church with my neighbours, I need not hide my head for any man; and why ſhould they tell me then that I ſhall not come to heauen as well as another? And in the meane while (poore men) they thinke not what God hath to ſay vnto them, and what he can alledge againſt them; they weigh and conſider not that there is a *body of death* in them, which maketh them to be damnable and accurſed before God, yea, though while they liue they ſhould neither moue, nor ſtirre, and doe neither good, nor bad.

But O thou poore man that art thus minded, how lamentable is thy caſe? Thou haſt a whole body of ſinne within thee, and that as thou lieſt, and ſleepeſt: there is a monſtrous deformitie in thee, which maketh thee moſt abominable before God, and being not couered will certeinly bring thee to hell: thy naturall corruption poſſeſſeth thy ſoule, killeth it, and maketh it ſtinke before God, *Pſal.* 53. 2. It deſtroyeth thy body alſo; for from whence (thinkeſt thou) doth it come, that thy body is ſubiect vnto ſo many paines, and diſeaſes; that it ſo decayeth, and conſumeth away? commeth it not from this inward bodie of ſinne, which hath in it ſelfe the *ſting of temporall and eternall death.* 1 Cor. 15. 56. So then yee need not be

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a thiefe, or a murtherer, or an adulterer, or a drunkard, or a deceiuer, or an vſurer: thou mayeſt chuſe whether thou wilt take ſo much paines for to goe to hell: remaine the ſame that thou art by nature, and thou ſhalt not eſcape it: continue ſtill an olde wife vnto the *olde Man*, as by nature thou art, and thou canſt not be ſaued; thou muſt periſh, *Luc.* 13. 3. 5. if ſo be thou art not renewed in the ſpirit of thy minde; if the hand of God come not vpon thee; if his ſpirit worketh not in thy heart, and create in thee a new heart, and a new ſpirit; if hee cauſeth not the light of his grace to ariſe in thy heart, that thou mayeſt no longer remaine darkeneſſe, but mayeſt be light as the day beginning to breake: if this (I ſay) be not wrought in thy heart, it is not poſſible that thou ſhouldeſt euer enter into the kingdome of heauen; or inherite eternall life; for thou haſt a bodie of death in thee which will bring thee into euerlaſting death, except thou begin to kill the works of this body, which thou canſt not doe but thorough the ſpirit, which by nature thou haſt not, neither canſt haue, but from God alone.

O what a lamentable thing is it, that the naturall man is ſo blockiſh, and dull that hee not ſo much as once thoroughly conſidereth this; admoniſh, and exhort theſe men to marke Gods word, diligently to repaire to the Congregation of the faith, to watch and pray, to redeeme the time, and to worke out their ſaluation with feare and trembling; they caſt it in the wind; they ſee no reaſon why they ſhould ſo trouble themſelues:

they ſuppoſe it ſtandeth well enough with them, becauſe they are not ſo openly ſcandalous and offenſiue in their conuerſation as others, and peraduenture ſomewhat better then ſome of their neighbours, of whom they report that there is no goodnes in them: when as they themſelues know not yet what it meaneth to be renewed in the ſpirit of their minde; and what it is to mortifie the deeds of the body thorough the ſpirit.

Vſe 3. To teach Gods people to put far from them that conceipt of carnall men.

Thirdly, let this ſerue to exhort all the people of God to put farre from them this opinion, and conceite of worldly, and carnall men; let vs giue our ſelues no reſt, till we finde that we are renewed in the ſpirit of our minde, and that wee haue ſome power thorough the ſpirit to mortifie the workes of this *body of death*: let vs alſo take heed, that we be not ſo fooliſh, as to ſeeke our iuſtification in our ſelues, or in our owne works: nothing but that which is perfect can ſtand before the iudgement of God: but wee haue a body of ſinne in vs, which hinders vs from perfection; therfore let vs ſeeke it onely in Ieſus Chriſt our Lord.

Vſe 4. To worke a ſound humiliation in all mankinde.

Fourthly, this may moue vs to humilitie; ſhall we be proud, and inſolent, which beare about vs, and in vs a *body of death*; which are condemned men, vpon whom by the law of God the ſentence of death hath already paſſed? Is it a ſeemely thing that perſons condemned, and readie to be executed, ſhould be proud and arrogant? ſhall we then be high minded, and grudging? ſhall we be enuious, and malicious? ſhall we be wanton, and careleſſe, which haue in vs a *body of death*, whereby we

are

are lyable vnto eternall death? Shall wee in the pride of our hearts, make of our body of death, a body of inſolencie, and murmuring; a body of voluptuouſneſſe, and mirth; a body of wantonneſſe, and ieſting? let that be far from vs: humilitie becommeth condemned men. *Abraham* was humbled, becauſe *he was but duſt and aſhes*, Gen. 18 27. and ſhall not we be ſo too, which are nothing els but an accurſed lumpe? *Iob* was humbled, becauſe the ſores had ouer-runne his body: but the naturall corruption hath runne thorough all the parts and powers of our ſoule, and body, and ſhall we not be humbled? ſhall a man be caſt downe for a diſeaſe in the body? and ſhall wee that are ſo deadly ſicke in ſoule, not be caſt downe at all.

Vſe 5. To adminiſter comfort to the Warriours againſt this corruption.

Fiftly, here is matter of comfort, and encouragement to all good hearts, who knowing that there is a *body of death* in them, are therewith vnfainedly grieued, and troubled, and earneſtly buſied, and exerciſed in mortifying, and killing the ſame by the ſpirit, doe notwithſtanding feele in themſelues the prickes of the fleſh, and the continuall buffetts, and aſſaults of this body of ſinne: Behold my beloued brothers, and ſiſters, bee not diſmayed, and thinke not therefore that you are Baſtards among the ſonnes of God: No, as you haue before heard, it is the lot of all the Children of God: marke in all the foregoing verſes of the ſeuenth chapter to the *Romanes*, what the Apoſtle himſelfe had to doe with his naturall corruption; be not then diſcouraged, but ſtand to it ſtoutly, and although the Deuill goes about to perſwade

thee, that thou art no child of God, because thou feeleſt the pricke of the fleſh ſo ſtrong in thee; yet know for certaine that in as much as thou ſtriueſt manfully with thy corruptions, and doeſt not ſtudie to obey, and pleaſe them, but ſeekeſt by the ſpirit to mortifie, and kill them; know (I ſay) that thou art a childe of God: continue therefore in thy ſpirituall combat; fight valiantly; and put on all the Chriſtian armour of proofe; and let this ſerue to make thee long and deſire to be deliuered from this *body of death*, and to be with Chriſt; and in the meane time be humbled in thy ſelfe, and patient toward thy brother, out of the ſenſe of thine owne imperfections: and ſtriue not onely againſt this, or that ſinne, according to the manner of worldly men, (whereby it appeareth that their heart is not vpright with God:) but with the Apoſtle, fight againſt the whole bodie of ſinne, vſing the meanes that God hath ordained whereby thou mayeſt ouercome, and auoiding all occaſions that may make thee fall: and ſo doing be aſſured in thy ſelfe, that thus to ſtriue againſt thy naturall corruption, is an infallible marke, that thou art a Childe of God, and a ſure ground of vnſpeakeable comfort.

(..)

The ſecond Sermon.

THirdly, How the Apoſtle lamenteth ouer the bodie of Death?

The opening of the third part of the Text.

The Apoſtle his lamentation is two-fold: firſt, he declareth himſelfe therefore to bee miſerable: ſecondly, he wiſheth to bee deliuered. Of both which wee ſhall ſpeake by Gods aſſiſtance: and firſt of this, that *the Apoſtle declareth himſelfe to bee miſerable, becauſe he had the bodie of death in him.*

O miſerable man (ſayth the Apoſtle) *who ſhall deliuer me?* It is very ſtrange the Apoſtle lamenteth here after this manner: in other places he affirmeth, and that confidently, that hee reioyced euen in the greateſt tribulations, 2 *Cor.* 4. 8. &c. 2 *Cor.* 6. 4. &c. How doth he here then ſo mournefully complaine? Did he ſpeake from his heart, when he ſaid, *O miſerable man?* Was he not then a man bleſſed of the Lord? Was he not then aſſured of his ſaluation? How commeth it then that he calleth himſelfe miſerable?

Anſw.

Without doubt the Apoſtle ſpeaketh here in good earneſt, for he was then in a hot skirmiſh, and had little time, or cauſe to dally, or ieſt: yea,

he ſpake not onely in earneſt, but alſo vpon good groundes, for the other afflictions wherein hee ſayth, he did glory, and reioyce, were outward afflictions, wherein in truth hee might well reioyce: but here he ſpeaketh (as wee haue heard before) of his naturall corruption; of the ſinne that hanged faſt vpon him, and of the olde man, which he began to behold in all the parts, and members thereof. The which made him lament and complaine in good earneſt, as being a thing out of which he could draw no comfort at all: in which regard he might iuſtly account himſelfe to be miſerable: For *this body of death* conſidered in it ſelfe, maketh a man *truely wretched and miſerable*, the which may ſufficiently be gathered out of the firſt part of our Text, whereunto wee will briefely adde, that *the body of death*, in reſpect of which the Apoſtle ſo earneſtly complaineth, hath theſe miſerable, and curſed effects which follow.

The bodie of death hath theſe miſerable effects which follow.

1. It defaceth the Image of God in vs.

Firſt, it defaceth, and depraueth the Image of God, the which is a thing altogether lamentable, and miſerable. If a man doth breake a leg, or an arme, how doth he cry out, and complaine of his miſery? What cauſe then is there of mourning and complaint, when the ſoule of man is broken to peeces, and made vnfit for euery good vſe? When the moſt noble and eminent of man is vtterly depraued, and corrupted? Wee ſee that in a mans body, when any member is wounded, or afflicted with any griefe, the more worthie and excellent that member is, the greater is both the griefe,

griefe, and danger of the ſore: prick a man in the arme, or the legg with the point of a Needle, and he will both feele it & complaine of it; but pricke him in the apple of his eye, and that ſhall pierce him to the heart, and make him cry out. If it bee ſo with the eye of the body, how great is the paine and griefe, when the eye of the minde is not onely prickt, but wholly put out? When the moſt noble, and precious ſoule is wounded, and that to death? this is it that made the Apoſtle cry out, *O miſerable man.*

Secondly, Man thus depraued in ſoule by originall corruption, is by nature a childe of *diſobedience*, and a child of *wrath*, Epheſ. 2. 2. 3. That is, vnfit for the ſeruice of God, & liable to the curſe of God; both which are miſeries beyond compariſon.

2. Being thus defaced wee become the children of wrath and diſobedience.

Firſt, he cannot doe the workes of God: for he is as a broken tooth, which ſerueth for no vſe at all; and as a broken arme wherewith a man cannot worke. As ſoone as a man beginnes to frame himſelfe vnto the ſeruice of God, hee findeth his corruption euer to be in his way, ſo that the good that he willingly would doe, he cannot doe as he would. With this are the children of God greatly moued, howſoeuer the children of the world, which put not forth their ſtrength to the ſeruice of God, feele no inconuenience herein: euen as one that hath a broken legge, and lyeth ſtill, feeleth not the ſmart thereof ſo much as he that is euer aſſaying to walke; and therefore they complaine not; neuertheleſſe, this exceedingly grie-

neth the ſeruants of God, and they account it as a great miſery, that they can no better performe their dutie to God.

Secondly, the naturall man is liable to the curſe of God, *Deut.* 27.26. He that deſtroyeth the image of God, him will God deſtroy: This is it that did caſt many of the Angells out of heauen into hell: this droue *Adam* out of Paradiſe, and maketh all the ſonnes of men ſubiect vnto eternall death: and from hence doe ariſe all the plagues and puniſhments which are inflicted vpon man: now, as a man hauing committed murther, & being come to himſelfe, accounteth himſelfe to be miſerable, in regard of the offence, which maketh him worthie of death, although he be neither apprehended, nor condemned to die: euen ſo it is with the children of God, who notwithſtanding that they are *deliuered* (as the Apoſtle was) *from the feare of death, thorough our Lord Ieſus Chriſt*, Heb. 2. 15. yet becauſe they know that their ſinfulneſſe cauſeth God to hide his cheareful countenance from them, *Eſay* 59. 2. Which is vnto them as bitter as death it ſelfe, therefore they cry out vnfainedly becauſe of this bodie of death; *O miſerable man.*

Now in that the Apoſtle himſelfe which had alreadie in a great meaſure mortified, and ſubdued this *body of death*, 1 *Cor.* 9. 27. yet neuertheleſſe ſo pitifully complaineth againſt it, whereas there are many thouſands that goe frolikely along, being neuer touched, much leſſe troubled therewith, yet are as it were wrapped, and plunged ouer head and eares, in ſinne and iniquitie: from thence

followeth

followeth this Doctrine; *The more ſanctified, and holy that a man is, the more ſenſible is he of his corruptions, and the more troubleſome are they vnto him.* This is manifeſt, in that the *Apoſtle* that was none of the greateſt ſinners, but one of the holieſt vpon the earth, yet maketh the greateſt complaint againſt his corruptions: he reckoneth vp 2 *Cor.* 11. many, and ſundry bitter afflictions, and perſecutions, yet none of them maketh him cry out, and complaine ſo mournefully as he doth here, becauſe of his naturall corruption, which he ſaw to be the mother of all miſery.

Doctrine 1. The more holy a man is, the more ſenſible is he of his naturall corruption.

Thus *Dauid*, when through his folly hee had wounded himſelfe with ſinne, goeth weeping vnto the boſome of his heauenly Father, and cryeth out with a loud voyce, *Heale my ſoule O Lord, for againſt thee haue I ſinned*: But the Children of the world in the ſame caſe, wipe their mouth with the Harlot, and aske what euill they haue done.

Now the reaſons for which the regenerate, and true Children of God are ſo grieued with ſinne, whereas the children of the world are neuer touched, much leſſe troubled therewith, are chiefly theſe,

Reaſons.

1. Becauſe they haue a feeling conſcience ſenſible of ſinne.

Firſt, the regenerate and true Children of God haue receiued ſpirituall life in them, whereby they haue a quicke, and feeling conſcience, which the Lord giueth them to keepe them from ſinne; But on the contrary ſide, the naturall man is dead in ſinne, *Epheſ.* 2. 1. and hath a ſeared Conſcience 1 *Tim.* 4. which is vtterly paſt feeling, as it is ſayd, their heart is waxed fat, that they cannot vnder-

ſtand *Mat.*13.15.Hence it is that the Children of the world, being dead in ſinne, and dead in conſcience, can ſo eaſily digeſt all manner of ſinnes, and make ſo light of them; being accuſtomed neuer to lament for the iniquitie, & offence of their ſins, but for ſome outward inconuenience, which they haue procured vnto themſelues in the world by their ſinnes, as loſſe, reproch, or the like: but the regenerate, being liuing in ſoule, and quicke in conſcience, are ſenſible of the leaſt prick of ſin, the ſmart whereof cauſeth them to cry out, *O miſerable, &c.*

2. They haue their eyes open to ſee the vglineſſe of ſinne.

Secondly, the regenerate haue their eyes open to ſee the vglineſſe of ſinne, and the hatefull deformitie of this *body of death*: they ſee that it defaceth the image of God in Man, maketh him vnfit for the ſeruice of God, and lyable to the curſe of God: they ſee that it diſhonoureth God, and prouoketh him to anger; ſcandalizeth the Church, grieueth the godly, and reioyceth the wicked, and cauſeth the name of God to be blaſphemed, and his Goſpell to be diſgraced: they ſee alſo, that hell, and eternall damnation doe hang at the tayle of ſinne, how ſweete, & pleaſing ſoeuer it ſeemeth to be: all this doe they ſee, as a people that is neere vnto God, who giueth great light vnto all them that are about him: they ſee alſo, that it ſhutteth Heauen, and openeth Hell: encreaſeth the heat of Hell-fire, for the vngodly, and hideth the comfortable light of Gods countenance many times from his owne children: All this doe the Saints of God ſee, which maketh them

them ſo lament, and complaine of ſinne; but the children of the world becauſe they neither ſee, nor vnderſtand this, are nothing troubled with ſinne, notwithſtanding they are from top to toe polluted therewith.

Thirdly, the regenerate and true Children of God, doe hate ſinne with a perfect hatred, *Pſalme* 97. 10. Where on the contrary ſide, the vnregenerate doe loue it as much: yea, they haue their ſpeciall beloued ſinnes, *Iob* 20. 12. Now wee know it is a thing not a little grieuous for a man to haue one whom he hateth alwayes to be preſent with him, in his houſe, at his table, at his fire, in his bed, and euery where els, vnder his noſe; So it grieueth the children of God not a little, that the bodie of ſinne, and of death is in them, which they hate with all their hearts, and wiſh that it were drowned in the bottome of the ſea: but it is not ſo with the children of the world, for they louing ſinne, or not hating it, are nothing troubled therewith, although they know it to be in them.

Fourthly, the Saints of God haue learned to judge of ſin, according to the word of God, which declareth it to be the moſt odious, and abhominable thing that is, *Deut.* 25. 16. and herein haue they alſo learned to renounce their owne vnderſtanding: but naturall men doe judge of ſinne according to their owne carnall conceite, and good meaning; and being by nature louers of ſin, they cannot, nor will not vnderſtand that it is ſo hatefull as truely it is; and therefore, where they ſhould condemne themſelues for ſinne, they con-

demne the law as if it were too strickt, and iudged too seuerely of sinne.

Lastly, as no element in his proper place is heauie; So sinne in the naturall man, being in its right place is not grieuous: but it is otherwise with the children of God.

Vse 1. For examination, by this, whether we be Gods children yea, or no.

Now come we to the Vses that may be made of this that hath beene spoken; and the first shall be for Examination, and triall: for, by this Doctrine may euery man proue, and try himselfe whether he be a childe of God, or not; in which the most part of men are wanting, suffering themselues to be deceiued in the case of assurance of saluation; but it must not be so; for, would a man be willing without proofe, and triall of himselfe to go along merrily, and laughing, with a hope of inheriting eternall life, and at last thorough want of tryall, and examination, finde himselfe deceiued in his expectation, and be cast into eternall damnation, without hope of euer being deliuered? Verily, I thinke not: therefore euery one must take the paines to proue and examine himselfe.

Now, here is an infallible Rule, for proofe, and tryall: See how thou art minded concerning sin; is it so, that when thou hast thoroughly considered thy whole estate, and condition, and weighed in thy heart how euery thing standeth with thee, thou findest nothing that troubleth, and grieueth thee so much as sinne: and canst thou, hauing all things at will, sit downe with the Apostle and mourne because of thy sinnes, and cry out vnfainedly, *O miserable man, who shall deliuer me?* Wishing

ing aboue all things to be deliuered from the bodie of ſinne, and to be freed from the power therof; oh that is a good ſigne that there is ſpirituall life in thee; that thou haſt a ſpirituall eye open to ſee the hatefulneſſe of ſinne: that thou thy ſelfe hateſt ſinne, and iudgeſt thereof according to the word of God, denying thine owne carnall conceit therein: and that ſinne being in thee, is not in its proper place.

But on the contrary ſide, if it bee ſo with thee that thou canſt lament, and bewayle thy loſſes, and croſſes in outward things, and art nothing troubled for thy ſins; it is a very euill ſigne: canſt thou mourne, & grieue when thou haſt wounded thine arme; and doeſt thou make nothing of it when ſin hath wounded thy ſoule, euen to death? canſt thou frowne when others haue diſpleaſed thee; and art thou not mooued at all, when thou thy ſelfe haſt diſpleaſed the God of heauen and earth? canſt thou rage, and take on with thy ſeruants for breaking a glaſſe, or a pot; and haſt thou no holy indignation with thy ſelfe, when thou haſt broken the law of God? Behold, it is a ſigne thou art in a bad caſe. Furthermore, canſt thou, being poore and needie, lament, and bewayle thy ſtate, and cry out, *O miſerable man?* and canſt thou not becauſe thou art ſinfull cry out vnfainedly, *O miſerable man?* Then it is greatly to bee feared, that thou art not onely poore in body, but alſo accurſed in thy pouertie, and want, if ſo be thou remaineſt the ſame in ſoule as thou art. Againe, if thou hauing ſpoken a lye, beene angry, or peraduenture

uenture drunke the laſt night, canſt eaſily diſgeſt it, and goe on frolickly, without once being touched at heart with any ſorrow for it; behold, it is a lamentable ſigne, that thou art dead in ſin, and art blind, not hauing an eye to ſee the hatefulnes of ſinne; that thou hateſt not ſinne as thou ſhouldeſt, nor iudgeſt of it as God doth: yea, that thou art altogether in ſinne, and ſinne in thee, is in its owne place: And to be ſhort, it is an infallible ſigne, that if thou cryeſt not out becauſe of thy ſinnes, *O miſerable man, who ſhall deliuer me?* Thou thy ſelfe art one of the moſt miſerable men that liueth vpon the earth.

Vſe 2. To cauſe lamentation in regard of the commonneſſe of correction, and yet the great want of a ſenſible feeling of it.

Secondly, here is great cauſe of mourning, and lamentation: For is it not a miſerable thing, that ſinne, which is ſo common in the world among name-bearing Chriſtians, and hath ſo many lamentable effects, is ſo little complained of by men and yet the want of being troubled with it, is ſuch an infallible ſigne of a miſerable ſoule. Hath not ſinne, as a ſea, ouer-flowne all places? goe vnto the houſes, ſhopps, markets, counſells, Courts, Conſiſtories, Churches, or any place els, and if it bee full of men, you ſhall finde it to be full of ſinne alſo: but where ſhall you finde the holy complaint and outcry of *Paul* againſt ſinne? Where ſhall you find thoſe that from their hearts hold themſelues to be miſerable, becauſe they be ſinfull? and make the ſorrow for their ſinnes, to exceed all their other ſorrowes, as the Saints of God were wont to doe? Nay, are there not multitudes to bee found which harden themſelues in ſinne? and are ſo far from

from any remorse of Conscience for sinne, that they reioyce, and take pleasure in it, and are at no time so much grieued, as when they cannot bring their sinfull intents to effect, not making a meale but it must be with sinne, to whom it is not enough that they eat, and drinke, but they must eat, and drinke sinfully, or els they cannot bee merry: there are also those that *plough iniquitie*, Hosea 10. 13. that are inuenters of wicked things, Rom. 1. 30 Workers of vnrighteousnesse, practitioners in sinne whose will, and vnderstanding are onely imployed to plot, and deuise iniquitie, to couer, extenuate, and defend it with subtle Arguments, or so cunningly, and cleanly to carry their sinfull, and vngodly proiects, that they may not be perceiued. There are likewise those that liue onely in sinne, whose meate, and drinke it is to worke iniquitie, *Pro.* 4. 16. There are also those that build their houses, and hold them open in sinne, as those wicked and filthy Alehouses, and worse; & yet all these will giue themselues out for true Christians, and appropriate vnto themselues the comforts and prerogatiues of the Children of God, when, remaining as they are, they haue no part in them, which is a thing altogether lamentable, and miserable.

Thirdly, this serueth to terrifie, and affright all abstinate, and hard hearted men, which drinke in iniquitie like water, and can without any sorrow, or remorse of conscience, commit, and digest the most grosse, and abominable sinnes; which can lye, sweare, deceiue, drinke drunke, prophane the

Vse 3. To terrifie all hard-hearted people which delight in sin, neuer sorrowing for sinne.

Sabboth, or doe any wicked thing els, and yet paſſe away their time in ioy, and mirth; yea, and boaſt of their ſtrong faith; and that they are ſure of the pardon of their ſinnes, and the ſaluation of their ſoules: But the faith of theſe men is mad, and fooliſh: it is no Apoſtolicall faith; it is not of the nature of the Apoſtle *Pauls* faith, who being vpon good groundes aſſured, that his ſinnes were forgiuen, yet was troubled, and grieued with them; euen as a maide who hauing ſlipt into folly, and now liueth chaſtly, mourneth, and lamenteth all her life long, becauſe of the ſcandall & reproach wherewith ſhee hath ſteined her ſelfe, although ſhee be forgiuen of her friends, and companions, and as well reſpected, and eſteemed by them, as ſhe was in times paſt: but the peace, and ſecuritie of thoſe idle, and vaine boaſters, ariſeth not from the ſtrength of their faith, but onely from this, that they haue a dead, and benummed Conſcience, and are ſtill in their naturall ſtate, where ſinne being, as in its proper element, is not heauie, and grieuous. But looke before thee thou wretched man, behold, there ſhall a judgement come, and then thou ſhalt know, that this thy idle ioy, and mirth, is nothing els, but the ſeede of thine eternall paine, and torment, vnleſſe thou doeſt in time turne and repent: for it is moſt certaine, that thou muſt either temporally, here; or els eternally hereafter, lament, and bewayle thy ſinnes.

Vſe 4. To reproue all thoſe which wonder at the

Fourthly, this ſerueth to reproue thoſe large Conſciences, which when they ſee the Childe of God humbled, and grieued for his ſins, are wont

to

to maruaile, and ſay, they know not wherefore one ſhould be ſo troubled for ſinne, for God is mercifull, ſay they, Chriſt is dead, and all things are well: but did not the Apoſtle know what hee did when he cryed out ſo earneſtly becauſe of his ſinnes, *O miſerable man, who ſhall deliuer mee?* But theſe men doe not know, that it is the property of the childe of God to mourne, and grieue becauſe he hath diſpleaſed his good and gracious Father by his ſinnes, although (with the Apoſtle) he be confident, that they be remitted, euen as a good natured childe, when he hath committed a fault, will be ſorry that he hath offended his Father, although he hath forgiuen him.

humilitie of Gods children.

Laſtly, here is matter of comfort, and encouragement, for all thoſe which out of the ſenſe and feeling of their ſinnes and corruptions, are vnfainedly grieued, and troubled with them, complaining, and crying out from their harts with the Apoſtle, *O miſerable man that I am, who ſhall deliuer me from this body of death?* Oh my beloued brethren, and ſiſters, be not diſmayed becauſe you find ſinne to be ſo heauie a burthen; behold, it muſt be ſo, if you wil be eaſed of it: the more light a man thinks it is, the more heauie, and grieuous it ſhall fall vpon him: it is a ſigne that you are in a ioyful eſtate, if your greateſt ſorrow be for your ſins: a wound being full of dead fleſh ſmarteth not; but then it is the more incurable: it is a liuing, and quicke conſcience that feeleth the ſmart of ſin: this corruption is not felt by corruption: it is a ſigne that there is ſpirituall life in vs, when we can mourne

for the tranſgreſſion, and iniquitie of our ſinnes: I ſay, for the tranſgreſſion, & iniquitie of our ſins, becauſe they are contrary to the will of God, and do diſpleaſe him: the children of the world which are dead in ſinne, can mourne, and lament enough for the puniſhment which is, (or they feare will) come vpon them, by reaſon of their ſinnes: but it is the propertie of the children of God to ſorrow, and grieue becauſe by their ſins they haue offended, and diſpleaſed their good, and gracious Father: ſo then, goe forwardes, thus muſt it be with you, if you will haue it be well with you: ſtep one ſtep further with the Apoſtle, and as with him you mourne becauſe of the wickedneſſe of your ſins, ſo ceaſe not, and giue your ſelues no reſt, till with him alſo you finde your ſelues to bee deliuered both from the guilt, & dominion of ſin, thorough Ieſus Chriſt our Lord, whereof by his aſſiſtance wee purpoſe to ſpeake in this part of the Text which now followeth.

The laſt part of the Text.

HEre the Apoſtle wiſheth to be deliuered from the *body of death*: *O miſerable man* (ſayth he) *who ſhall deliuer me from this body of death?* Now, we are deliuered from the *body of death* in this life (for therunto hath the Apoſtle reſpect, as it appeareth in the verſe following) when in this life we are ſaued from our ſinnes, *Mat.* 1.21. namely, when we haue not onely obteined forgiueneſſe of our ſins, but are alſo ſtrengthened againſt the power of ſin, & more and more ſet free from the bondage therof, *Ioh.* 8.32.36. thus the Apoſtle wiſheth here that the

the power of his corruptions might more & more be broken, and decayed.

Moreouer, the Apoſtle here wiſhing, *asketh who ſhall deliuer him?* which we muſt not vnderſtand as though he did not know thorough whom hee ſhould be deliuered; for he declareth in the verſe following, that he knew it well enough; but here he asketh the queſtion, onely, to let vs vnderſtand, that in himſelfe he found no meanes whereby he might be deliuered: Like *Ioſaphat* being enuironed with his enemies, & ſeeing no way to eſcape, cryed vnto God for helpe, 2 *Chron.* 18.31. Or as the ſea-faring men, who in time of ſtorme, and tempeſt, when their owne art, and induſtrie cannot helpe them, doe cry vnto the Lord, *Pſal.* 107. 28.29. So the Apoſtle cryeth here, as out of great miſerie, and affliction, vnto God for helpe, knowing that it muſt come onely from him; for ſinne maketh man ſo miſerable, that nothing but the almightie power of God can deliuer him: for by ſinne we are caſt vnder the feete of Sathan; we lie condemned vnto eternall death; and the wrath of God is incenſed, & kindled againſt our ſoules, for which who knoweth in himſelfe any remedy? *Iudas* finding none, ran vnto the tree: but *Paul* runneth vnto *Chriſt*, verſ: 25. For it is the ſonne of God alone, which can deliuer the wretched ſons of men from the miſery of their ſinnes.

But ſome man may aske, how commeth it to paſſe, that the Apoſtle *Paul*, which was none of the greateſt ſinners, yea, which was alreadie in a great meaſure freed from the might of ſinne; yet

wiſheth thus earneſtly to bee deliuered more and more from it; whereas the children of the world, which lie euen drowned therein, and are very ſlaues vnto it, yet ſpeake not once of this deliuerance.

Beloued, it came from this, that the Apoſtle had a feeling, and experimentall knowledge of the miſery that ariſeth from ſinne, and therefore hee wiſheth to be deliuered from it: this the children of the world doe not feele, and therefore they thinke not of deliuerance: he that can feelingly, and vnfainedly complaine, that *he is miſerable, becauſe he is ſinfull*, he will alſo heartily cry out, and wiſh to be deliuered from ſinne; from hence followeth this obſeruation; *The true ſenſe, and feeling of the miſery which ſinne bringeth vs into, cauſeth vs vnfainedly to ſeeke our deliuerance out of ſinne by Ieſus Chriſt:* This we ſee manifeſtly in the Apoſtle *Paul:* For this cauſe was it that our Lord Ieſus Chriſt according to his infinite wiſedome, ſent *Iohn* the Baptiſt before him, as a forerunner to prepare the way for him, by teaching men to know their miſery, whereinto they were brought thorough ſin, to the end, that they might ſeeke their deliuerance out of ſinne thorough *Chriſt*, Mat. 3. For this cauſe alſo is the law preached, that men being thereby brought to the knowledg of their miſery through ſin, *Rom.* 7. 7. might the better be driuen to *Chriſt*: in which reſpect, the Law is called our leader to Chriſt, *Gal.* 3. 24. In this regard alſo Chriſt ſayth, *that thoſe that are whole haue no neede of the Phyſitian*, but thoſe that feele their maladies, they call, and

Doctrine 2. The true ſenſe of our miſerie by ſinne cauſeth vs to ſeeke deliuerance by Chriſt.

and cry for him. And the reaſon is, becauſe it is by nature ingrafted into all Creatures when they are in diſtreſſe, and miſery, to ſeeke eaſe, and deliuerance: as the young Rauens in the wood when they are hungry, doe cry vnto God, *Pſal.* 147. 9. And the greater the miſery, and affliction is, the greater is the deſire to be deliuered. Now there is no ſmart like vnto the ſmart of ſin, vnto a feeling conſcience: and there is no affliction, like vnto the affliction of the conſcience, for (as wee ſayd before) the more noble, and excellent that member is which is affected with any ſore, the greater is the griefe, and paine thereof; So, the ſoule being the moſt worthie, and eminent part of Man, and in miſery, and diſtreſſe; the ſorrow and griefe muſt of neceſſitie be great, and the deſire to be deliuered from it equall thereunto.

Reaſon 1. It is naturall for all Creatures in diſtreſſe to ſeeke deliuerance.

Vſes.

Firſt, this ſerueth for to diſcouer vnto vs, from whence it commeth, that there are ſo many which notwithſtanding they are miſerably poſſeſſed with this *body of ſinne*, and polluted with all manner of impious tranſgreſſiõs, the damnable brood thereof; yet neuer ſeeke for their deliuerance, truly, it commeth onely from this, that they know not the miſery wherein they are by ſin: yea, from whence commeth it that many a man goeth vnder the curſe of God becauſe of his ſinnes, and neuer thinkes of his deliuerance, paſſing along, as it were, with an eaſie gale in a ſmooth Sea, without any perturbation at all: and many alſo who know-

Vſe 1. To ſhew from whence it commeth that men are in miſerable bondage vnder ſin, and yet neuer ſeeke for deliuerance.

ing that they are ſinfull, and being ignorant of the meanes whereby they may be deliuered, yet are not a whit troubled: aske them, haue you not ſinned againſt God? they will anſwere, yes; then aske them, whether they by their ſinnes haue not deſerued eternall death, euen as others? they confeſſe that alſo: aske them then, what meanes they know whereby to be deliuered from the *body of death?* they anſwere, that God is mercifull, and they truſt that he will not caſt them away, becauſe of their ſinnes, but will ſaue them for his mercies ſake. Demand of them then whether God ſaueth all, and condemneth none; they muſt needs acknowledge, that the way is broad that leadeth into deſtruction, and many there be that enter into it; and that there be goates, as well as ſheepe: then come nearer vnto them, and demand of them vpon what ground they hope that God will be more mercifull vnto them, for to ſaue them from hell, and bring them to heauen, then he is to many other whom he caſteth into deſtruction? then they are at a ſtand, not knowing what to ſay, or doe; or, it may be run vnto their workes, for to ſeeke their ſaluation there: or els anſwere you, that it is too high a queſtion for them, and that they are not ſo deepely learned: and albeit they are conuinced, that they are ignorant of the meanes wherby they may be deliuered from eternall perdition, yet they let it ſticke there, troubling themſelues no further, but goe on careleſly, and ſecurely, not ſo much as once asking, or inquiring of that man of God which hath ſo conuinced them,

how,

how, and which way they may be deliuered; but let it ſo remaine, being negligent of their eternall good: and this their feareſull,& miſerable blockiſhneſſe, and dotage ariſeth onely from this, that they haue no ſenſe, nor feeling of the miſerable eſtate wherein they are by ſinne, but onely prate, and diſcourſe of it, becauſe they heare others doe ſo, thinking that men muſt ſay ſo:and becauſe for the preſent,they haue their bodily health,and the things of this world at will; and feele no ſmart in their conſciences (for they are dead in ſinnes,and treſpaſſes, and conſequently without feeling) therefore are they ſecure, and ſeeke not to bee deliuered from their ſinnes; but liue, taking their pleaſure,and delight therein, for they haue neither true knowledge, nor feeling of the miſery, and wretchedneſſe whereinto their ſinnes haue brought them: how their ſoule is depraued, and corrupted, and what a curſe hangeth ouer them: but this ſecuritie of theirs, is like vnto that of a condemned perſon, who ſleeping before execution, is ſecure no longer then his ſleepe dureth: for from this that worldly men are ignorant of the miſery wherein they are thorough their ſinnes, ariſeth it that they are ſo negligent, and careleſſe, not troubling not themſelues with the Apoſtle about their deliuerance; nor yet once looking after Chriſt Ieſus vnfainedly,and heartily: whereas had they learned rightly to know,and vnderſtand the miſery wherein they are by reaſon of their ſinnes,they would with all carneſtneſſe,and vehemencie haue ſought their deliuerance from the

body of death, as the Apoſtle did.

Vſe 2. Sheweth the neceſſitie of the ſound preaching of the Law.

Secondly, this ſheweth how neceſſary it is that the Law ſhould be thoroughly Preached, to the end, that men being made thereby to know the miſerable, and woefull eſtate whereinto their ſins haue brought them, might the better be driuen to ſeeke their deliuerance thorough Ieſus Chriſt. For it is moſt certain, that neither the deliuerance is heartily ſought after, nor Ieſus Chriſt the Phyſitian worthily eſteemed, there where the hatefulneſſe of ſinne, and the greatneſſe of the miſery by reaſon of ſinne is not thoroughly knowne.

Goe tell a man, which feeleth no griefe, and thinketh himſelfe to be well, and in health, that he ſhould ſeeke for helpe, and goe vnto the Phyſitian for to be cured; and he will mocke, and deride you: but one that findeth his diſeaſe, and feeleth the paine thereof will thanke you for your counſell: ſo vntill ſuch time that men haue learned thoroughly to know their miſery; *Ieſus Chriſt* the Phyſitian is not reſpected, nor accounted off according to his worth, and deſert: and although the Miniſters of Chriſt come vnto them praying, and beſeeching them in the name of Chriſt, and entreating them for the loue of Chriſt, to carrie themſelues ſo and ſo; yet theſe men which know not their miſery regard it not at all, but ſet light by all the requeſtes, and entreaties of Chriſt, and ſuffer his Miniſters to pray, and entreate as much as they will, paſſing away their time without any care, or thought at all: and no maruayle; for they feele no want of Chriſt, neither finde they any more

more ſweetneſſe in the Lord *Ieſus*, then in a dry Wort-ſtalke. But on the contrary ſide, thoſe that haue learned truely to know their miſery, and which giue vp their hearts, & ſoules vnto Chriſt, for to be deliuered thorough him; thoſe eſteeme and count of all things as dung, and droſſe for the excellencie of the knowledge of Ieſus Chriſt: whatſoeuer is required of theſe in the name of Chriſt, as ſoone as they truely know it to bee his will, they faſhion themſelues according vnto it, they onely being thoſe that honour, and eſteeme of Chriſt, according vnto his worth, and excellencie, as daily experience maketh it vndeniably manifeſt: for this cauſe, we ſee it to be moſt neceſſary, that men ſhould learne to know their miſery by the preaching of the law, to the end, that they may come vnto the Goſpell for their deliuerance, in, and thorough Ieſus Chriſt.

Vſe 3. To admoniſh all which would be deliuered from the miſery of ſin, that they would ſuffer themſelues to be reproued.

Thirdly, This ſerueth to admoniſh all thoſe which ſeeke to be deliuered from the bodie of death, that they willingly, and gladly ſuffer the reproofe and reprehenſion of their ſinnes, and the diſcouery of the filthineſſe, and hateſulneſſe of them: but men are impatient of this, auoyding, & ſhunning it as the death, yet without this they cannot be deliuered from the *body of death*: ſome when they heare ſinne ſharply reproued, cry out, that it is the way to preach men to deſtruction; but truely they know not what they ſay: are they thoſe that thinke to bee deliuered by their owne workes, that they cannot ſuffer to haue it truely declared vnto them, that the very beſt of them ac-

cording to the tenor, and ſtrictneſſe of the Law, hath by their owne actions deſerued no leſſe then hell and damnation? But if they be wiſe, & right minded Chriſtians, let them be willing to heare their owne inſufficiencie, and vnworthineſſe diſcouered, and layd open vnto them, that they may the more reuerence, and eſteeme of Ieſus Chriſt, and learne, not in their owne workes, but in his worthines, and merites to ſeeke their deliuerance, and ſaluation; and to acknowledge, and follow him, not from the teeth outwardes, like hypocrites, but vnfainedly, and from their hearts, as the onely Phyſitian, and ſauiour of their ſoules.

Therefore moſt commendable is the practiſe of thoſe Miniſters of God which are careſull, & earneſt to lay open before mens eyes their inſufficiencie, vileneſſe, and curſed eſtate by nature, endeuouring by that meanes to bring men highly to eſteeme of Chriſt (whom the end of all our preaching is to make knowne vnto them) for by experience we finde, and the truth it ſelfe maketh it cleare, that our Lord Ieſus Chriſt is worthily eſteemed, and honoured of none, but of ſuch as by the feeling of their miſery are brought into the eſtate of the Apoſtle when he cryed out, *O miſerable man, who ſhall deliuer me from this body of death?*

Vſe 4. To teach vs when we feele the lack of our loue to Chriſt, then duely to weigh the hatefulneſſe of our ſinnes.

Fourthly, this ſerueth to admoniſh vs, whenſoeuer we finde our ſelues wanting in our loue, and due eſtimation of Chriſt, and feele that wee haue not ſuch a heartie, and grounded affection vnto him, and ſuch a hungry deſire, and longing after our deliuerance from the *body of death*, thorough

rough this Prince of life as we ſhould; that then we betake our ſelues vnto a ſerious, and due conſideration of the manifold, and wonderfull hateſulneſſe, and vileneſſe of our ſinnes; how miſerably the image of God is thereby depraued, and defaced in vs: how vnfit it maketh vs for the ſeruice of God: how fearefully by it the wrath of God is kindled againſt vs: how thereby wee haue deſerued eternall death, and damnation: and conſequently what great neede we haue of the mediation of Ieſus Chriſt: and this will make vs aboue all things (vnleſſe we are dead in ſinne) ſeeke our deliuerance from this *body of death*, thorough Ieſus Chriſt our Lord, as the Apoſtle did.

Now in that the Apoſtle thus earneſtly, and aboue all things in the world (as here it is manifeſt) wiſheth, deſireth, and longeth more and more to be deliuered, and freed from the power of ſinne: and in as much as he elſewhere requireth vs to be his followers: from hence ariſeth this inſtruction, that *it behoooueth vs aboue all things in the world, with all diligence to endeuour more and more to be deliuered from the power of ſinne:* We ſee here in our Text that it is the practiſe of the Apoſtle, and his example being good, we ought to make it our rule. This hath euermore beene the opinion, and practiſe of all the ſeruants of God, as it is here the out-cry of the Apoſtle, *Who ſhall deliuer me from this body of death?* Such is *Dauids* wiſh, *Pſal.* 119.5. *O that my way were directed to keepe thy ſtatutes:* and it hath not onely beene the longing, and deſire of the ſeruants of God: but alſo their daily

Doctrine 3. That it behoooueth vs aboue all things in the world, to ſeeke to be deliuered from the power of ſinne.

practiſe, and endeuour to attaine vnto it, as the Apoſtle *Paul* witneſſeth of himſelfe, that *he deſired in all things to walke honeſtly*, Heb. 13. 18. Yea, that it was his daily occupation, his greateſt exerciſe, and endeuour, to *haue alwayes a cleare conſcience toward God, and towardes men*, Act. 24. 16. And *Dauid* alſo teſtifieth as much of himſelfe, *that he refrained his feete from euery euill way, that he might keepe Gods word*, Pſal: 119. 101.

Reaſon 1. Becauſe true Religion teacheth vs to keepe our ſelues vnſpotted of the world. Iam. 1. 27.

Reaſon 2. Becauſe the bondage of ſinne is the greateſt bondage that a Chriſtian can vnder-goe.

Firſt, This muſt be the endeuour of euery one that will ſerue God, becauſe true Religion, and vndefiled before God, euen the Father, is, to viſite the widdow, and fatherleſſe in their aduerſitie, and to keepe himſelfe vnſpotted of the world.

Secondly, If ſo be we were in ſlauery vnder the Turkes, ſhould wee not by all meanes labour for our libertie? If we were griped in the clawes of a Lyon; ſhould we not deſire, and ſtriue to come forth? If we were in danger of ſome fearefull fire, or ouer-flowing of water, ſhould we not make the beſt ſpeed we could to eſcape? Now, the bondage, the tyranny, the brunt, the flood of ſinne is worſe then the bondage of the Turkes, the crueltie of a Lyon, or the vnmerciſulneſſe of fire, or water: for theſe faſten onely on the body, and but for a ſhort ſpace: but the other on the ſoule, and that for euer. Therefore, vnleſſe wee will make it appeare, that we be vnbeleeuing contemners, and mockers of the Doctrine of heauen and hell, and whatſoeuer appertaineth thereunto, accounting it as meerely verball, and vaine babbling; Let vs aboue all things in the world, labour, and endeuour

uour more and more to be deliuered, and freed from the bondage of ſinne.

Vſes.

Vſe 1. To inforce vs to mourne becauſe men lie in their ſinnes without once ſeeking any deliuerance.

Firſt, Here is matter of mourning, and lamentation, euen that there are ſo few that labour, and exerciſe themſelues in this, notwithſtanding it be matter of ſuch neceſſitie, and conſequence. You ſhall find men that are plunged vp to the eares in ſinne, yet neuertheleſſe take no paines at all to get out of it: yea, they are ſo farre from vſing any diligence of themſelues, to worke out their libertie, and freedome from the bondage of ſinne, as that they cannot ſuffer any man to admoniſh them of their ſinnes, or to lend them a hand to pluck them out of them, being in madneſſe, and folly like vnto him which being poſſeſſed with a deep ſleepe, and hauing an Adder creeping vpon him is angry and taketh it in ill part, when his friend awaketh him, to the end, that he might auoyd the preſent danger: ſo truely is it a miſerable, and lamentable thing (and yet common) that worldly men, which doe *lie in wickedneſſe*, 1 Ioh. 5. 19. *as a beaſt lyeth in hay*, (for ſo the word there ſignifieth) κεῖται, are ſo farre from ſtirring, and rouſing vp themſelues to riſe out of their ſinnes, and to harken vnto the voyce which cryeth, *awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light*, as that they had rather goe ſeeke ſome bodie to ſet a cuſhin vnder their elbow, to the end that they might ſleepe the more eaſily, and ſoundly in their ſinnes: but it ſhall be with them as the Lord proteſteth, *Ezech.* 13. 18. 19.

Vse 2. To teach vs to labour to be deliuered from the bodie of death.

Secondly, let this moue vs to ſtirre vp our ſelues aboue all things (according to the manner of the Apoſtle) to labour, and endeuour to haue our ſelues deliuered from the *body of death*, and ſet free from the power thereof; for, we ſee that we are altogether, and wholly in the captiuitie, and bondage of ſinne, therefore to endeuour to get our libertie, muſt we preferre before all our workes; and eſpecially, ſeeing the glory of our good, and gracious God, and the eternall well-fare of our owne ſoules, doe ſtand vpon it: yea, it is moſt certaine, that whoſoeuer ſetteth not himſelfe againſt his ſinnes, for to be freed, and deliuered from his ſinnes, ſhall die in his ſinnes, *Iohn* 8. 24. For this *body of ſinne* ſhall peirce him with the venemous, and curſed ſting thereof, which ſhall bring him, not onely to temporall, but alſo to eternall death, 1 *Cor.* 15. 56. For as thoſe that die in the Lord, are bleſſed, and reſt from their labours, and enioy eternall happineſſe, *Reuel:* 14. 13. So thoſe that die in their ſinnes, are certainely accurſed, and ſhall *haue their part in the lake that burneth with fire and brimſtone:* Reuel: 21. 8. Therefore muſt wee make it our chiefeſt worke to get our ſelues deliuered from the power of ſinne, vnleſſe we be willing thereby to bee brought into eternall condemnation.

But if we find our ſelues to bee alreadie truely deliuered from the power of ſinne, ſo that it hath no dominion ouer vs, howſoeuer it remaineth in vs, *Rom.* 6. 12. yet we muſt with the Apoſtle *Paul*, earneſtly labour, and endeuour more and more to be

be freed from it, becauſe the comfort of our ſouls, and the peace of our conſciences, doe ſtand vpon it: for it is moſt ſure and certaine, that we can no further reioyce, & comfort our ſelues in our faith, and good conſcience, then we reſtraine our ſelues from ſinne, and endeuour in all things to walke honeſtly, *Pſal.* 119. 101. *Heb.* 13. 18.

Queſt. What muſt we doe to be deliuered from the power of ſin.

Here may ſome man demand, What are we to doe, to the end that we may be deliuered from the power of ſinne, and more and more ſet free from the bondage thereof?

Anſw.

To the end, that we may be ſet free from the power, and ſeruitude of ſin, we muſt be made partakers of Ieſus Chriſt, for his death is the death of our death, and by his wounds are we healed, his bloud being the medicine of our ſoules, *Eſay* 53. *Heb.* 9. 14 Now that we may be made partakers of Chriſt, we muſt beleeue in him, for it is faith in him that maketh vs free, *Ieh:* 8 31. 32. 36. Which the Apoſtle hauing in the verſe following our text, he *thanketh God through our Lord Ieſus Chriſt*, namely, for this, that he, *thorough the Lord Ieſus Chriſt was deliuered from the body of death.* Therfore thus ſpeaketh Chriſt of himſelfe, *Ioh:* 8. 36. *If the ſonne make you free, you ſhall be free indeed:* thus doth *Iohn* alſo teſtifie, euen *that wee thorough faith in Chriſt doe ouercome the world*, Iohn 15. 5.

But we finde by experience, that the faith of many men conſiſteth onely in words, being nothing els but an idle conceit ſwimming in their braines: for there be many who when they vnderſtand that men by faith are made free from their ſinnes, and

bleſſed, doe preſently perſwade themſelues, that they alſo beleeue, whereas alas, they know not what it is truly to beleeue in the *Lord Ieſus Chriſt*, nor yet what is the nature, and vertue of true faith. Wherfore let euery one in few words vnderſtand, that whoſoeuer would be found truely to beleeue in *Chriſt*, muſt make it appeare, that he beleeueth, and holdeth for good all the words, & counſell of *Chriſt*, & conſequently muſt practiſe the ſame, *Ioh:* 3.36. *Luc:* 6.46. Or els let him know that his faith is nothing worth; and that he ſhall not be ſaued, although he ſuffers himſelfe a thouſand times to be perſwaded, that he ſhall obtaine ſaluation, and happineſſe thorough Ieſus Chriſt.

For as we know, it is not enough for one that would be cured of ſome perillous diſeaſe, onely to beleeue that ſuch an expert Phiſitian can, and will cure him; but if he will be holpen, he muſt follow the aduiſe of the Phiſitian, and vſe the medicines which ſhalbe preſcribed vnto him, or els he is like to be neuer the better: So it is not enough, that a man, to the end that he might be cured of the *body of death*, by the onely Phiſitian of the ſoule, Ieſus Chriſt, *Mat.9.12.* perſwadeth himſelfe that Chriſt can, & will helpe him; but he muſt alſo follow the counſell of Chriſt, if he will be cured by him, according to that which the holy Scripture ſo expreſſely declareth, euen *that Chriſt is the author of ſaluation vnto all that obey*, Heb.5.9. In which ſenſe alſo ſpeaketh *Iohn* the Baptiſt moſt plainly, *He that beleeueth in the ſonne hath eternall life, but he that obeyth not the Son ſhall not ſee life, but the wrath of God abideth*

abideth on him, Ioh: 3.36. From whence it may fully be gathered, that that faith which maketh not vs obedient to the ſonne, is not that faith wherby we can be healed; ſo *Iames* alſo confidently affirmeth, *that that faith is dead, and nothing worth, which maketh not vs as well followers, as beleeuers of the words, and will of Chriſt*. For it is moſt certaine, that whereſoeuer true faith is, there is alſo the practiſe & endeuour of obedience vnto the will of Chriſt.

Now, what the will of God is in this, that men might thorough our Lord Ieſus Chriſt be deliuered from the *body of death*, very much might be ſpoken thereof, but my purpoſe is here briefly, & in a word, to touch the moſt neceſſary things, and ſo to cõclude, becauſe I haue largely handled it in another place; and, that wretched, and ſinful man might be deliuered from the *body of death*, through our Lord Ieſus Chriſt, the Prince of life, & be more and more ſet free from the power of ſinne, he muſt practiſe, and endeuour theſe three things according to the will, and counſell of Chriſt.

Firſt, he muſt forſake himſelfe, *He that will follow me* (ſayth Chriſt, namely, that will be led & healed by me) *let him forſake himſelfe*, Mat. 16.24. that is, let him caſt away, and renounce his owne vnderſtanding, & judgement; let him breake himſelfe of his owne will and affections: let him in nothing yeeld vnto his ſinful fleſh, nor *take any care to obey it in the luſtes thereof*, Rom. 13.14. And let him not pleaſe, or vphold this *body of ſin*, by giuing it any of thoſe deadly, & pernicious things it luſteth after: but let him herin circumciſe himſelf; let him deale harſh-

ly, and roughly with this *body of ſin*, keeping from it, and denying it of euery thing it would haue, ſo ſhall the ſtrength therof decay; for as it was the meat of Chriſt, to do his *Fathers will*, Io: 4. 34. So is it the nourithment, & ſtrength of the corrupt fleſh to doe againſt the will of God, by committing ſin, from which we muſt bridle it, if we will kill it. Behold, this is the counſell of Chriſt, ſpeaking after the manner of a *Phiſitian*, who when he taketh a man in hand to cure him, requireth of him, that by all meanes he would keepe a good dyet, & refraine to eate thoſe things which nouriſh, & feede his diſeaſe, the which the Chriſtian man muſt doe that willingly would be cured of the *body of death*; for we find it to be a common, and familiar thing, that thoſe which be ſicke in body, doe moſt deſire thoſe things that doe them leaſt good; So is it alſo with men that are ſick in ſoule: they euermore deſire, & luſt after ſinne, which is moſt hurtfull vnto them: therfore thoſe that would be cured in their ſoules, *muſt deny themſelues*, according to the preſcript rule of Chriſt: yea, they muſt renounce, and forſake the whole *body of death* (as the *Apoſtle* cryeth out againſt the whole *body of death*) & not only this, or that part, or member thereof, as ſome doe, who, to be cured forſake, & ſtriue againſt ſome ſins retaining ſtil other ſome pleaſing & beloued ones, whereby they become the more incurable, & continue ſick euen vnto the death, as the *ſcripture* teacheth vs, *Eze:* 18. 31. 32. for although the very beſt, ſo long as they remaine here, are not free from all ſinnes, yet, euery one that would be cured, & healed

led of his ſinnes, muſt ſtriue, and fight againſt all of them, *Iob* 20. 12.

But this is very grieuous vnto a naturall, and corrupt man, to weane his luſtes of their deſires, and to depriue himſelfe of thoſe thinges with which his heart is moſt in loue: Oh, it is as death vnto ſinfull man: it is, as if he ſhould put out his eye, or cut off his hand, as Chriſt himſelfe giues vs to vnderſtand, *Mat.* 5. Neuertheleſſe, it muſt be done, as he that cannot lye teacheth vs in the ſame place, *verſ.* 29. 30. And looke, by how much the more this *body of death*, that hatefull monſter, the corrupt fleſh, doth flatter, and embrace vs, for to entice vs to ſerue it in the luſtes thereof, by ſo much the more, muſt wee ſet our ſelues againſt it, and ſeeke to ſubdue it, and bring it vnder, 1 *Cor.* 9. 27. For our ſinfull fleſh is like vnto a wicked Enchantreſſe, which ſmileth vpon vs when ſhe purpoſeth to deſtroy vs; the pleaſing and delightfull concupiſcences thereof, are like *Ioabs* kiſſes, who killed *Amaſa* when he ſeemed to kiſſe him, 2 *Sam.* 20. 9. 10. Therefore wee muſt not fauour and pleaſe this monſter of ſinne: but we muſt in this thing, *denie our ſelues*, and *kill our earthly members*, Col. 3. 5. And *crucifie our old man*, Gal. 5. 24 If we will liue, and be deliuered from the eternall croſſe, and the eternall death. Neither muſt we ſhrinke, or be afrayd to doe it; for, the luſtes of our fleſh, which we are to cut off, are as rotten members; members of the *bodie of death*, cankered, and putrified members, which if we cut them not off in time, will corrupt, and deſtroy our

whole man; yea, and bring vs alſo into eternall death, as the truth it ſelfe teacheth vs expreſſely, teſtifying, that if we fauour and make much of the members of this *body of death*, that is, our ſinfull luſtes, and cut them not off, we ſhall with them be caſt into hell, where the Worme neuer dyeth, and the fire neuer goeth out, *Mar.* 9 44.

Secondly, the man that would willingly bee more and more deliuered from the *body of death*, thorough Ieſus Chriſt our Lord, muſt not onely denie, and forſake himſelfe, but alſo, with all his affections, and the deepeſt deſires of his heart, make all poſſible ſpeede to come vnto Chriſt, that he may be cured of him, as he himſelfe teacheth, namely, that all that are wearie, and laden muſt come vnto him, and he will eaſe them, *Mat.* 11. 28. 29. and *Mat.* 13. 15. He then that would be healed by Chriſt, and deliuered from the *bodie of death*, muſt giue vp himſelfe vnto him, to be cured by him, euen as a poore patient which hauing long beene poſſeſſed with a grieuous diſeaſe, putteth himſelfe into the hands of a skilfull Phiſitian (which by Gods helpe can cure him) to be ruled and handled according vnto his will, & preſcription.

Now the dyet, the phiſicke, the receipts which Chriſt the onely Phiſitian of the ſoule preſcribeth vnto his patients (that I may ſo ſpeake) for their curing, are found onely in the holy Scripture, *Ioh:* 5. 39. which is the Phiſick-booke wherein are plentifully conteined the words, which are *life to them that finde them; and health vnto their fleſh*,

Pro.

Pro. 4. 22. Therefore the poore ſinfull man that would haue helpe, muſt order, and gouerne himſelfe according to the rule, and true meaning of the holy Scripture, wherein is comprehended the great wiſedome of God, and all the myſteries of ſpirituall Phiſicke, according to which whoſoeuer truely frameth, and carrieth himſelfe, ſhall certainely, and vndoubtedly be healed. Therefore it is the greateſt folly, and madneſſe in the world, and a ſinne whereof very many ſtand guiltie before God, that wretched ſinfull men ſhould be ſlacke, and negligent to enquire, and ſearch after the wiſedome, and counſell of God, and to frame, and faſhion themſelues according vnto it, notwithſtanding, the great, wiſe, and mercifull God hath reuealed vnto them in his word (which he hath put into our handes,) how they ſhould walke, to the end, that they may be healed of the *bodie of death*; but run vnaduiſedly after the blind conceipt of their owne head, without once rightly conſidering, what the Lord Ieſus Chriſt, the onely Phiſitian of the ſoule hath preſcribed, and deliuered in the holy Scripture, for poore ſoule-ſicke man to practiſe, and apply vnto himſelfe, to the end that he may bee cured; yea, the great ſtayne of this ſinne of the godleſſe children of the world, ſhall neuer be purged from them vnleſſe they amend, therefore thoſe that would bee deliuered from the *body of death*, thorough our Lord Ieſus Chriſt, muſt ſo giue themſelues vp vnto him to be cured of him, as that they diligently

ſearch, and learne out of his word how they muſt order, and addreſſe themſelues, to the end, that they may bee healed.

Thirdly, He that would be deliuered from the *body of death* thorough our Lord Ieſus Chriſt; muſt by all meanes endeuour to beleeue, and hold as firme, and certaine, that he thus denying, and giuing vp himſelfe vnto Chriſt, ſhall truely bee deliuered, and cured by him: this did Chriſt require in the curing of bodily diſeaſes, *Marc.* 9. 23. and elſe-where; teaching vs thereby that this faith is aboue all things neceſſary, and requiſite vnto the curing of the mortall diſeaſe of our ſoules, it being the Conduit which conueyeth vnto vs vertue from Chriſt, whereby we are healed of our corruptions.

But the Diuell which ſetteth vp himſelfe as a God of the world, laboureth by all his might, and pollicie, to hinder and ſtop this: for hee will eyther perſwade a man that he ſhall liue, and bee ſaued by his faith, and beliefe in Chriſt, when hee liueth in a courſe of perdition, ſeruing the fleſh, wherein if he continueth, it is not poſſible that he ſhould be ſaued, *Rom.* 8. 15. or elſe hee will make him beleeue if he can, that his ſinnes are ſo great, that he ſhall not obteine pardon and remiſſion of God, when he hath denied himſelfe, forſaken his ſinnes, laboureth to be conformed vnto the will of God, and is heartily grieued becauſe he cannot performe ſuch obedience vnto him,

him, as hee ſhould, and as hee would: but let vs take heede of both theſe Rockes: let vs not preſume of the mercy of God, when wee are not fit Obiects of mercie, ſtanding in open rebellion againſt God, being friendes of ſinne: and let it alſo bee farre from vs to thinke, that God will not haue mercy vpon vs, when wee come vnto him for mercie, with true ſorrow and griefe becauſe wee haue offended him; for it is his glory to haue mercie, and to haue reſpect vnto them that humble themſelues: but let vs wreſtle with our vnbeleiefe, and beleeue, that *thorough the grace of our Lord Ieſus Chriſt wee ſhall bee ſaued*, Act. 15. 11.

This faith, thus being founded, not vpon an idle conceipt of our owne braynes; but vpon the fore-named groundes, the word, and councell of Chriſt, wee accordingly endeuouring truely to forſake our ſelues, and to put our ſelues into his hands to be ruled and gouerned by him: This faith (I ſay) is mightie, and worketh wonders; and there is no diſeaſe of the ſoule ſo mortall, or incurable, of which wee ſhall not bee cured, if ſo be wee hold faſt, and continue in this our true, and holy faith, following the councell of Chriſt: for then may wee expect, the bleſſing of Chriſt, more and more to bee deliuered from the *bodie of death*: Then ſhall it bee done vnto vs, according to the words of Chriſt, *Mathew* the fifteenth Chapter, and the twentie eyght verſe, *Be it vnto thee as thou wilt*; Then ſhall wee

be more and more freed from the power of ſinne, and aſſured of our Saluation, to our great, and neuer ending comfort.

(∴)

Laus honor & gloria
ſole Deo.

FINIS.